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AUTHOR	Duerr, Karlheinz; Spajic-Vrka, Vedrana; Martins, Isabel Ferreira
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ABSTRACT

The fundamental changes have taken place in Europe since beginning of the 1990s that have led to new and complex challenges in established as well as in new democracies. In 1997, the Education for Democratic Citizenship (EDC) project was organized to find out which values and skills individuals need to become participating citizens, how they acquire these skills, and how they can learn to pass them on to others. The central concept in learning for democratic citizenship is an empowered citizen who is responsible for autonomous actions and relations with other citizens, groups, and institutions in a civil society. A project group composed of various education professionals was established at the beginning of the EDC project. The project activities, grounded in theory as well as in everyday practical life, were divided among three subgroups who worked on (1) concepts/definitions; (2) pilot projects/sites of citizenship; and (3) training and support systems. The activities carried out between 1997--2000 resulted in the project's synthesis report and three complementary studies presented at the project's final conference (Strasbourg, France, September 14-16, 2000). This report is divided into the two parts: (1) "Learning for Democratic Citizenship in Context"; and (2) "Methods and Practices." (Contains 72 notes.) (BT)

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ED 470 393

Strategies for Learning Democratic Citizenship

Dr. Karlheinz Duerr, Landeszentrale fuer politische Bildung Baden-Wuerttemberg
Prof. Dr. Vedrana Spajic-Vrka_, University of Zagreb, Faculty of Philosophy, Department of Education
Dr. Isabel Ferreira Martins, Ministry of Education, Secretariado Entreculturas, Lisbon

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In 1997, the Education for Democratic Citizenship (EDC) project was set up with the aim to find out which values and skills individuals require in order to become participating citizens, how they can acquire these skills and how they can learn to pass them on to others.

A Project Group composed of education ministries representatives, specialists, international institutions and NGOs active in the field of education for democratic citizenship was set up at the beginning of the project. The project activities grounded in theory as well as in practical everyday life, have been divided between three sub-groups. They worked on

A - concepts / definitions :

Aims: to work out a framework of concepts for education for democratic citizenship together with the appropriate terminology and to identify the basic skills required for democratic practices in European societies.

B - pilot projects / sites od citizenship:

Aims: to identify, learn from, compare, appraise and encourage the development of citizenship sites (innovative and empowering initiatives in which citizens participate actively in society, especially at the local level). Partnerships between the different actors involved in education for citizenship (e.g. schools, parents, the media, businesses, local authorities, adult education establishments) are identified and supported.

C - training and support systems :

Aims: to identify different methods and ways of learning, teaching and training, to build up a network of multipliers, adult educators, teacher trainers in education for democratic citizenship, to exchange information and experience in the field of EDC and to create fora for reflection and discussion.

The many activities carried out between 1997 and 2000 resulted, *inter alia*, in the project's synthesis report and three complementary studies presented at the project's final conference (Strasbourg, 14-16 September 2000).

In addition to the present report, these are :

Education for democratic citizenship : a Lifelong Learning Perspective, by César Birzéa, the synthesis report of the overall EDC project

Basic concepts and core competencies for education for democratic citizenship, by François Audigier

Sites of citizenship: Empowerment, participation and partnerships by Liam Carey and Keith Forrester.

Further information on the EDC project's activities, studies, reports and publications can be found on the project's internet website: http://culture.coe.int/citizenship

INTRODUCTION

The fundamental changes that have taken place in Europe since the beginning of the last decade of the 20th Century have led to new and complex challenges in the established as well as in the new democracies. While countries in Western Europe are faced with accelerating economic, social, technological and political changes, countries in Central and Eastern Europe seek to consolidate their newly established political and economic orders, overcome the heritage of the past to develop a new political culture and instil in their citizens the ideas of democracy, human rights, and the rule of law.

Both developments are characterised by the removal, replacement or suppression of traditional ideas, values, conventions, and norms of behaviour. A comprehensive rebuilding of social, economic and political structures is taking place everywhere; it requires new competencies, skills and knowledge and learning processes are at the core of these developments. It is only by learning that comprehension, commitment and knowledge can be transmitted, acquired and shared. In this integrated process, the very idea and practice of learning itself is changing. Learning is no longer restricted to the earlier stages of human life, to formal systems like schools and universities or professional training processes. In this period of rapid, constant and enduring change, learning becomes a life-long aim of individuals, societies and states.

New objectives and approaches are required for learning processes in society and the economy alike. Autonomous and critical thinking, readiness to accept responsibilities and innovative attitudes are some of the criteria that determine modern educational processes. Democracy is the political system that allows such learning. However, if it is true that, historically, situations of deep-reaching change have contributed to increasing instability, democratic values should be seen as the core element for all to learn.

Citizens, who are able to behave in an autonomous, critical, participative and responsible way form the central requirement for any society that respects the principles of democracy, human rights, peace, freedom and equality. If, as Abraham Lincoln stated, democracy is to be understood as "government for the people, by the people, and of the people", then three important conclusions can be drawn:

Firstly, the term "citizen" does not merely imply a legal status within the political system; rather, it implies competencies, skills and capabilities that must be transmitted in a life-long learning process.

Secondly, Learning for Democratic Citizenship is a comprehensive task that cannot take place in formal institutions alone, it is rather learnt in multifaceted formal and non-formal settings involving the co-ordination and co-operation of the relevant institutions and organisations.

Thirdly, during the learning process, the relationship between the transmitter and the learner changes dramatically. The question of how people (i.e. individual citizens) are to meet the requirements inferred on them by citizenship in an effective manner will become more and more important.

These three conclusions cover the central issues of this study:

The first calls for a reappraisal of the changes taking place in learning as well as the *contexts, contents and requirements of learning processes* that form the cornerstones of education for democracy. The study raises questions on these matters particularly in Part 1, Chapter 1.1 and in Part 2, Chapter 2.1

The second raises the question of the *institutional framework* in Learning for Democratic Citizenship. Even though this framework is still characterised by the dominance of the formal educational sector, in the future it must be brought into close interaction with another increasingly important area in democratic learning i.e. society. The study describes these issues in Part 1, Chapter 1.2 and Part 2, Chapter 2.2

The third conclusion underlines the importance of methods and approaches in successful and sustained Learning for Democratic Citizenship. Since formal education is no longer the only supplier of knowledge, it is faced with increasing pressure to develop more effective and attractive forms of learning. Innovative methods of teaching and learning will be decisive factors in gaining the acceptance and motivation of learners. The study is primarily directed at practitioners (teachers and multipliers) and a comprehensive survey of methods and practices is undertaken in Part 2. Furthermore, the authors felt that there was also a need to make a compilation of exemplary models of "good practice" from all over Europe. The papers, materials, project descriptions and curricular concepts collected from a large number of European countries are summarised in the so-called "Synopsis" document (*). The authors recommend that work on the Synopsis should be continued so as to be developed into a comprehensive European Data Base of Good Practices in EDC.

(*) See "*Learning for democratic citizenship: Synopsis of approaches, methods and good practices*" by Sabine Manzel and Markus Dreher, doc. DGIV/EDU/CIT (2000) 28.

Part 1 Learning for democracratic Citizenship in context

1.1. Background

1.1.1 Learning for Democratic Citizenship: An instrument for developing a culture of rights and responsibilities

In the "Final Declaration", passed at the Second Summit of the Heads of State and Government of the member states of the Council of Europe in October 1997, the assembly expressed their view that "the far-reaching changes in Europe and the great challenges to our societies require intensified co-operation between all European democracies". The Summit went on to say:

> *(...) "Aware of the educational and cultural dimension of the main challenges to be faced by Europe in the future as well as of the essential role of culture and education in strengthening mutual understanding and confidence between our peoples: - (we) express our desire to develop education for democratic citizenship based on the rights and responsibilities of citizens, and the participation of young people in civil society." (...)*[1]

The aim to strengthen democratic stability in the member states was the main focus of the Action Plan attached to the "Final Declaration". In Chapter IV of the Action Plan, the Summit stated:

> *"Education for democratic citizenship: the Heads of State and Government have decided to launch an initiative for education for democratic citizenship in order to promote citizens' awareness of their rights and responsibilities in a democratic society, activating existing networks, ..."*[2]

The emphasis on "citizens' rights and responsibilities" and on the need for "active citizens' (and in particular those of young people) "participation" within a "civil society" reflects the increasing concern among politicians and other public figures, scientists and educators about the state of democratic culture in Europe. Other focal points of the Declaration and Action Plan pointed to the need to stimulate "respect for human rights and the rule of law", the view "to building a freer, more tolerant and just European society based on common values", and, in general, "cohesion, stability and security in Europe".

As a result of the Summit's Declaration, the Council of Europe, being the largest and oldest intergovernmental organisation in Europe, established a major programme "Education for Democratic Citizenship" (EDC).

Background

In 1997 the Education for Democratic Citizenship (EDC) project was set up with the aim of finding out which values and skills individuals require in order to become participating citizens, how they can acquire these skills and how they can learn to pass them on to others. In 1998 the project received further political support at the 2nd Summit (October 1997 in Strasbourg) of the Heads of State and Government of the Council of Europe. They agreed, as a part of their **Action Plan,** to raise citizens' awareness of their rights and responsibilities in a democratic society, to activate existing networks and to encourage and facilitate the participation of young people in civil society.

Empowering citizens in a rapidly changing world

In today's increasingly complex and diverse world, it has become necessary to redefine the meaning of participatory democracy and to reassess the status of the citizen. Extremist movements, violence, racism, xenophobia and social exclusion threaten democracies. Globalisation and far-reaching technological development challenge them. Each individual has a vital role to play in achieving democratic stability and peace in society. The Education for Democratic Citizenship project seeks to find out how individuals can be inspired to take up this challenge and how they can be empowered to play this responsible role in the context of the rapidly evolving political structures of modern democratic citizenship.

A many-sided approach

Democratic citizenship is more than a matter of established legal and formal rights and responsibilities. It also covers a wide range of possible relationships between individuals, groups, associations, organisations and communities. Education for democratic citizenship can take place in schools, but also outside, in any place where people get together, at any time during people's lives - it is based on the idea of life-long learning. Thus the EDC project is many-sided in its concepts and activities and touches political, legal, social and cultural areas of democratic societies.

Target groups

The project addresses a great variety of people and concerns all age groups and all social classes. It focuses particularly on politicians, decision-makers, teachers, parents of pupils, media experts, company representatives, trade unions, NGOs, communities, cultural and political institutions. For political leaders it is necessary to facilitate decision-making in favour of education for democratic citizenship. For practitioners in the field it is important to support examples of good practice, to study concepts and approaches, to produce educational material and to develop networks between the different partners.

Objectives

The EDC project aims at heightening public understanding and awareness of the many different aspects of democratic citizenship, particularly in a context of social change. The consideration and improvement of institutional structures and processes specific to the development of education for democratic citizenship (e.g. schools, communities) are central objectives. Politicians and decision-makers at all levels are encouraged to treat education for democratic citizenship as a key feature of education policy.

Activities and working methods

A Project Group of specialists from the Council for Cultural Co-operation (CDCC)* and NGOs active in the field of education for democratic citizenship was set up at the beginning of the project. The main project activities which are grounded in theory as well as in practical everyday life, have been divided into three sub-groups:

A - concepts / definitions:

Aims: to work out a framework of concepts for education for democratic citizenship together with the appropriate terminology and to identify the basic skills required for democratic practices in European societies.

B - pilot projects / citizenship sites:

Aims: to identify, learn from, compare, appraise and encourage the development of citizenship sites (innovative and empowering initiatives in which citizens participate actively in society, especially at local level). Partnerships between the different actors involved in education for citizenship (e.g. schools, parents, the media, businesses, local authorities, adult education establishments) are identified and supported.

C - training and support systems:

Aims: to identify different methods and means of learning, teaching and training; to build up a network of multipliers, adult educators, teacher trainers in education for democracy; to exchange information and experience in the field of EDC and to create forums for reflection and discussion.

The working methods include conferences, seminars, training activities, study visits, exchanges, comparative studies, dissemination activities (a collection of examples of good practice, inventory of Council of Europe activities, Internet site, production of teaching material) and the development of interactive processes between projects, institutions and information sources.

* the CDCC manages the Council's programmes on education and culture in 47 countries.

A network of partners

The project brings together a large number of partners in a network - member States, site participants, NGOs, businesses, the European Union, UNESCO and different sectors of the Council of Europe (those concerned with legal, political, cultural, youth, and local and regional government questions). It is also linked to co-operation and assistance programmes in human rights and democratic citizenship education.

Since the Final Declaration and the Action Plan seek to reinforce the awareness of "citizens' rights and responsibilities" as well as "active participation", the question arises of how to define the terms "rights", "responsibilities" and "active participation" and in particular the relationship between these terms.

The relationship between rights and responsibilities

In descriptions and discussions on the rights and freedoms that may be enjoyed by the individual, mention is hardly ever made of the duties or *responsibilities* of the individual towards the community or the state. Indeed, the relationship between rights and responsibilities has, so far, not been subjected to theoretical reflection to the same extent as other related issues. As Péter Kovács observed, the State is the only agency expected and required to assume some form of responsibility for the individual as well as common public wellbeing. The State is expected to bear responsibility for protecting, teaching and implementing human rights.[3] Regarding the individual's responsibility, Kovács refers to the new (draft) of the United Nations "Declaration on the rights and responsibilities of individuals, groups and organs of society to promote and protect universally recognised human rights and fundamental freedoms", but believes that the term "responsibility" as included in the title of the UN-Declaration is misleading, since the text contains no more than some form of a relatively vague "responsible attitude". In general, it can be said that some rights do not necessarily go hand in hand with responsibility; in other cases, responsibility is limited or may be directed at an ultimate aim, or may be inherent in certain ethical considerations. Kovács does not believe that drawing up a list of responsibilities would be possible or advisable.[4]

In the American tradition of democratic thought, the term "civic virtue" is frequently used in a way that comes close to the term "civic responsibility". Clarie L. Gaudiani states:

"Democratic nations make different demands on citizens and subcultures. Laws protect individuals against incursions by the government, groups, or other individuals' personal freedom: to pursue life, liberty, and happiness. As the founders of this country [i.e. the United States of America, K.D.] understood, pluralistic democracies must assume civic virtues in designing and maintaining a form of government that respect each person's self-interest and still promote and secure the common good. Now we have lost sight of civic virtues: both in, how to value them and how to teach and practice them. We need to rediscover, as participants in a pluralistic democracy, the civic virtues necessary for personal liberty in a global community... The task begins with exploring, identifying, and then practising and teaching these virtues in the context of citizenship..."[5]

The ideal of "active citizenship" is also highlighted by Article A of the Amsterdam Treaty of the European Union. One of the main objectives of Directorate General for Education and Culture of the European Commission is to develop citizenship not just in the legal sense of the word but also through encouraging people's practical involvement in democratic process at all levels: "Action in the field of education, training and youth offers a privileged vehicle for the promotion of active participation in Europe's rich diversity of cultures, economies..."[6]

However, educators and politicians would probably agree that "the level of awareness among European citizens of their rights and responsibilities in a democratic society is far from satisfactory"[7] and that education should, accordingly, have the task "of preparing the individual for life in a democratic society by enabling him to carry out his duties and responsibilities as a citizen, introducing him to politics, and teaching him the fundamental principles and values at the root of our society, such as respect for human rights and democracy, as well as tolerance and solidarity that result from a greater understanding and knowledge of others".[8]

1.1.1.2. Rights and responsibilities as an educational task

Theoretically, reservations regarding the formulation of a "list of responsibilities" might be justified. From an educational viewpoint, however, such theoretical restrictions appear unsatisfactory, because a functioning democracy requires informed, responsible, participative and critical citizens - i.e. citizens that are aware that life in a community entails not only rights but also certain duties. The central task of all pedagogical and andragogical activity is, therefore, to empower the present and future citizen for his or her active participation in and contribution to the community, in the shaping of its affairs and in solving its problems.

Democracy is not only a form of governance and a political system based on the rather limited role of citizens as "voters" providing majorities for those who exercise control. Beyond this formal aspect, democracy must be seen as a form of living together in a community which becomes valuable only if *active use* is made of certain political liberal freedoms, if those freedoms are *enjoyed symmetrically* by all citizens and if they all *contribute* to their further development. In the long term, democracy can only be sustained if it is able to adapt to changing circumstances.

Democracy can be stable only if its tasks and functions are carried out by efficient democratic institutions. The legitimacy of democratic processes depends on the quality of the results obtained - unsuccessful policies will, at least in the mid or longer term, lead to destabilisation. Therefore, the efficiency of institutions is of prime importance and rests, in turn, on their acceptance by the general public to the extent that institutions such as political parties, interest groups and civil movements rely on voluntary work and active contributions from citizens or members. Citizens' readiness to participate, voluntarism and community-mindedness are directly connected with democratic stability.

Participation, therefore, is a crucial element in democratic stability and should not be seen as limited to the voting process. Participation of citizens in public decision-making processes is one of the basic rights, but it is also a duty. In fact, the democratic ideal invariably relies on the acceptance of participative responsibility. In modern democracies, the danger that participative rights could be abolished or violated by the state, is far smaller than the danger that the idea of participation as a duty will not be taken seriously by the citizens.

Education for Democracy focuses, in particular, on creating responsible and informed citizens.

It has three *objectives*:

EDC aims at providing the citizen with the knowledge, skills and competencies needed for active participation in a democratic civil society.

EDC aims at creating opportunities for; dialogue and discourse, conflict resolution and consensus, communication and interaction.

EDC aims at stimulating an awareness of; rights and responsibilities, norms of behaviour and values, ethical and moral issues within the community.

To achieve these aims, the EDC process has three *dimensions*:

a *cognitive* dimension (acquiring ideas, concepts, systems)

a *social* dimension (the ability to practice democracy in various forms and in all areas and phases of life - in childhood, adolescence and adult life; in school, vocational training and higher education, at the work-place and in voluntary associations)

an *affective* dimension (recognition and internalisation of values)

To sum up: Education has an important role to play in the "training" of citizens for active and responsible citizenship in a democracy. Therefore, *education* should provide orientation for present and future citizens with regard to rights as well as responsibilities.

Practising educators must, in turn, be prepared to discuss the importance and character of duties and responsibilities with their target groups, in particular with young people. There are several duties or responsibilities essential for a functioning democracy, for example:

the duty to participate

the duty to inform oneself

the duty to exercise tolerance towards other cultures

the duty to exercise tolerance towards other opinions.

Education for democracy (learning about, for, and in democracy as a "culture of rights and responsibilities") can take place in various active or passive forms:

in a more or less receptive or even passive manner (reading newspapers and reports, watching political issues on TV etc.)

in the learning experience within the general process of political socialisation in everyday exchanges of ideas and opinions (discussing politics, joining debate clubs)

in active voting during elections at all levels of the political system

in learning by doing (party work, voluntary work in political parties).

Understanding democracy as a "culture of rights and responsibilities" also entails consideration of the groups involved. Generally speaking, we perceive "the citizen" as a normal, everyday young, middle-aged or elderly person - living in a family, going to school or university, working in full-time employment, or in retirement. However, the "right to participate" in all issues concerning the general public involves *all* citizens - including prisoners, mentally handicapped people, unemployed people, even though little consideration is given to their information needs and training in exercising their rights.

Educating citizens for active citizenship in a democratic society places lifelong learning at the very centre of an integrated approach. Considering the rapid changes taking place in virtually all spheres of life, a democracy must be able to offer its citizens sufficient opportunities to access and acquire required knowledge - not only in their childhood, but throughout their lives.

With these aspects (i.e. the aims and dimensions of EDC as well as the issues of rights and responsibilities) in mind, it is possible to formulate if not a definition, then at least a general description of what is meant by "Education for Democratic Citizenship":

EDC is a set of multifaceted practices and activities developed as a bottom-up approach to help pupils, young people and adults participate actively and responsibly in the decision-making processes in their communities for the purpose of promoting and strengthening democratic culture based on awareness and commitment to shared fundamental values, such as human rights and freedoms, equality of difference and the rule of law, for their own benefit and for the benefit of society as a whole. It focuses on providing life-long opportunities for acquiring, applying and disseminating information, values and skills linked to democratic principles and procedures in a broad range of formal and non-formal teaching and learning environments.

1.1.1.3. The changing environment of EDC

In a world characterised by rapid technological and social change, the *nature of all learning processes is also changing rapidly*. As we witness the emergence of a "knowledge or information society", knowledge becomes a productive factor; the transfer of knowledge takes place via media rather than through interpersonal communication, and the acquisition of knowledge is a lifelong process. At the same time, knowledge is global in character; space and time, the old determinants and boundaries of all learning processes are dissolving and learning potentially takes place anywhere and anytime. The challenge of lifelong learning is therefore closely connected to the question of integrating the new media into the learning process.

All learning involved in "the culture of rights and responsibilities" and aimed at strengthening democracy is faced with institutionalised learning and knowledge acquisition processes i.e. in schools, at universities, in adult education and evening classes etc. It will increasingly be supplemented by new forms of learning - just-in-time learning, learning-on-the-job, media- and computer-supported learning. These forms, in turn, require new communicative and co-operative skills and competencies in the media for accessing such knowledge.

Against this background of general change in approach to education, *the EDC learning environment is changing dramatically*, while at the same time *the complexity of the knowledge required for "informed and responsible citizenship" is increasing*. Predominantly "institutionalised learning" e.g. as in schools, is being replaced by newer forms of learning:

"individualised learning" creates an opportunity for self-directed learning, unrestricted by limitations of time and location.

"co-operative learning" can have two forms:

direct social interaction supplemented by use of computers;

network-supported co-operative approaches, like "virtual class-rooms", "school online networks" etc.

The relevance of such developments for EDC can be summed up as follows:

The more traditional EDC methodology and didactics will lose predominance.

Against a background of global learning opportunities, the limitations of time and location will virtually disappear.

Project- and problem-oriented approaches will gain in importance, bringing new methodological forms and EDC didactics.

The ambivalent issue of "authenticity", too, will gain importance in the democracy learning process, "authenticity" will be increasingly difficult to define where global media is present.

Educational methods like simulation games, role plays, case studies, active online research studies etc. will gain in importance, because the new communication media are particularly suited to such tasks.

1.1.2 Learning for democratic citizenship in Europe - the current situation

Learning for democratic citizenship is deeply rooted in the idea of post-WW2 Europe as an integrated and yet culturally diverse area of democratic stability. It confirms the principles of European standard-setting instruments and the decisions adopted by the Parliamentary Assembly and the Committee of Ministers.[9] The need for strengthening democratic values among the youth through education in preparation for democratic citizenship was the focal point in the Final Declaration and Plan of Action of the Second European Summit in 1997. Growing recognition of the importance of education in promoting human rights, democracy and social cohesion throughout the continent led the Committee of Ministers, in May 1999, to adopt the *Declaration and Programme on Education for Democratic Citizenship Based on the Rights and Responsibilities of Citizens*. The Declaration describes EDC as an integrated activity which:

constitutes a life-long learning experience of participation in various contexts;

equips men and women for active and responsible roles in life and in society;

aims at developing a culture of human rights;

prepares people to live in a multicultural society;

strengthens social cohesion, mutual understanding and solidarity;

promotes inclusive strategies for all age groups and sectors of society.

By proclaiming commitment to democracy through the acquisition and practice of rights and responsibilities as one of the pillars of European education, and by linking education to the concept of lifelong learning, the Declaration is a departure from the narrow understanding of knowledge transmission through formal education institutions to a wider concept of competence construction, acquisition and exchange of knowledge through a practically unlimited number of educational media and resources nurtured by a "learning" society. Furthermore, it clearly shows that the use of resources to this end depends on their correct management and, thus, calls upon member countries to make EDC an essential component of their educational, training, culture and youth policies and practices.

An understanding of learning democratic citizenship as a lifelong perspective casts fresh light on the basics of education. It calls for an approach based on the notion of *reciprocal*, *horizontal* or *shared responsibility* of the individual, society, and the state for learning the rights and responsibilities of democracy.

The approach has been developed over the last three decades by different bodies (UNESCO, the Club of Rome, OECD, EU). A graphic interpretation of this approach, based on the latest EURYDICE survey on lifelong learning, is presented in Picture 1. Here, the responsibility of both the individual and society for lifelong learning is linked to a set of quality provisions (formal, non-formal and informal) dependent on the explicit levels of knowledge and skills needed by all citizens. The framework represents an "agreement" between the individual and society and has a binding force for both sides. The emphasis is on both the individual's motivation and awareness of his or her needs and also on the role of society in guaranteeing the fulfilment of individual goals for the benefit of all.

Picture 1: The share of responsibility in promoting learning for democratic citizenship

* Summarised according to: *Lifelong learning : the contribution of education systems in the Member States of the European Union*. Results of the EURYDICE Survey. Working Document prepared by the EURYDICE European Unit for the Ministerial Conference to launch the three programmes Socrates II, Leonardo da Vinci II and Youth, Lisbon, 17-18 March 2000 (pre-print version).

By putting individual responsibility at the heart of the process of lifelong knowledge and skills acquisition, some authors prefer to use the term "lifelong learning" instead of "lifelong education", which they define in the context of governmental policies and institutional activities. Others continue to use the term "lifelong education", pointing out that in modern societies education has become so varied, complex and dynamic, that it manages to meet individual needs for learning throughout one's life.

European societies differ in the number and complexity of educational provisions for the learning for democratic citizenship process, as well as in the relationships between educational results and social recognition. In societies, such as those in transition, with low levels of educational choice where there is little connection between education and social recognition, stress solely on individual responsibility might be misleading. In a restricted situation, where there is a lack of opportunity for autonomous choice, an individual becomes "less" self-responsible for learning. That is why the reciprocity of responsibility of both the individual and society is central in the above framework of lifelong learning for democratic citizenship (Picture 1) and why, the notion of learning, as an autonomous individual action, is so tightly connected with the notion of societies' provisions for education.

Learning for democratic citizenship has become the common denominator in a number of formal, non-formal and informal European educational and training initiatives that have appeared in the last few decades promoting equitable and just society, open to and shaped by all its members. As such, it is the framework reference for new initiatives that are likely to occur in the course of European integration.

A review of several surveys and studies undertaken by national and international institutions[10] on the preparation of students, young people and adults for their roles as citizens and examples of existing practices are presented in the Synopsis[11]. The results of the review of citizenship sites initiated by the Project on EDC[12], help define the current situation of learning for democratic citizenship in Europe through seven broad and inter-related dimensions. Unfortunately, due to the lack of time and literature available on programmes and activities performed at the grass-roots level, our analysis will mostly deal with formal settings.

A) Types of programmes and activities

In the context of *compulsory education*:

Civic education programmes. They are mostly focused on political and civil rights and freedoms with the aim of preparing students for their role as future citizens. Programmes may be implemented as compulsory or optional school subjects, or as part of existing curricula and/or as extra-curricular or cross-curricular activities, mostly in upper primary and secondary classes. They appear under different titles, such as: "civic education", "civics", "understanding society", "man and society", "political education", etc.

Human rights education programmes. Their focus is on developing students' awareness of universal human rights and freedoms and on preparing them to promote and protect these rights through the provisions laid down in a democratic community. In most cases, these programmes are partially integrated into civic education classes. After the adoption of the Plan of Action for the UN Decade for Human Rights Education (1995-2004) and the 50th anniversary of the UDHR, there is a tendency to give human rights issues more place in education, either as a separate or a cross-curricula school subject.

Programmes in intercultural, anti-racist, peace, tolerance and global education. They aim to promote understanding of and respect for cultural diversity more or less explicitly based on the principles of equality, the rule of law, pluralism, solidarity, peace, interconnectedness and inter-dependence. Particular attention is given to the development of skills and competencies in peaceful conflict-resolution, co-operation, negotiation and mediation. The programmes are rarely introduced as separate subjects. They usually appear as "emergency measures" added to the existing curricula, such as civics. The rise of violence in societies and schools, as well as the impact of globalisation on national education systems, has created a greater need for the implementation of these programmes in cross-curricular or extra-curricular activities, integrated teaching, etc.

If the programmes are based on active and participatory methods of teaching and learning, they usually have an impact on *school life* and that consequently leads to new opportunities for acquiring knowledge and skills for practising democracy. With changes in the *organisation and management of educational institutions*, i.e. greater autonomy of schools, involvement of students in decision-making processes, *partnerships* with parents and the wider community, schools have become *democratic micro-communities* of students, teachers, school administrations, parents, local administrations, and other citizens. The place for learning democratic citizenship is no longer restricted to the formal provision of class instruction but encompasses multidimensional and various opportunities for students to engage in the enrichment of civil life from an early age.

In the context of *post-compulsory education and training*, including vocational training in colleges and universities, learning for democratic citizenship occurs in a number of *pre-service and in-service training programmes and activities*. Among the professionals mostly targeted throughout Europe are teachers in primary and secondary education, less often in higher education. Recently, new programmes for training various professional groups in human rights, peaceful conflict-resolution techniques, including group mediation and facilitation, have appeared more frequently. Courses, seminars, workshops, conferences, round-tables, action-research projects and other forms of training are organised for lawyers, social workers, professionals working with prisoners, medical staff, managers, police and army officers, as well as for the university students[13] These professionals "operate with" individuals and their knowledge and skills in promoting human rights standards and procedures, including the rule of law, equality and pluralism, are indispensable in empowering citizens and in strengthening democracy and civil society.

In the context of *grass-roots activities*, learning for democratic citizenship is prevalent in a rapidly growing number of citizens' programmes, activities and initiatives that challenge traditional understanding of citizenship and democracy. They are redefining the relationships between, both, the individual and society and, the state and the market, by empowering citizens and by preparing the main actors in society for mediation between individuals and the government. Most of the activities are initiated and carried out by non-governmental organisations, community and neighbourhood associations, youth groups, etc. The forms of learning differ: from spontaneous debates and community projects to seminars and workshops. The initiatives that focus on promoting youth participation in society and their co-operation with adults, as a means of enhancing "living democracy", as well as those that empower young people for partnership with governmental structures in decision-making processes, are the best examples of learning for democratic citizenship.[14]

All these formal, non-formal and informal activities in education for democratic citizenship provide a wide array of opportunities for students, young people and adults to learn *about* their rights and responsibilities as citizens but also to learn *how to* protect these rights and fulfil their responsibilities throughout life. By engaging in these activities, citizens actually foster their own self-empowerment and go on to create the conditions for a "living democracy". Modern communication technologies, in particular the access to Internet, data banks and information centres, have become most important in this process.

The complexity of the current European situation that promotes learning for democratic citizenship is well expressed in the report on the Warsaw Conference on Education for Democratic Citizenship held in December 1999:

"*Education for democratic citizenship* today involves a threefold lifelong learning strategy: the initial education of children, the provision of adult learning opportunities and the enrichment of daily learning environments. It is both a formal and a non-formal process, involving many ministries (education, employment, culture, health, etc.) and many educational agencies: schools, non-governmental organisations, universities, adult education centres, the media, etc. *Education for democratic citizenship* includes many themes: civic education, political literacy, peace education, environmental education, human rights education, and community education. Education for democratic citizenship corresponds, among these, to a set of core values, competencies and methods related to learning for participation, empowerment, rights and responsibilities in a democratic society."[15]

B) Strategies for the development of programmes and teaching/learning materials

Equally varied are methods for the development of programmes and teaching/learning materials in this field:

Methods for the development of programmes and materials in formal education depend on the level of centralisation in the educational system, the transparency in the processes of decision-making and the status of education for democratic citizenship related issues in local and national educational policies. In the case of civic education programmes, which are most often represented in European educational systems, the methods include:

a) In *decentralised countries*; educational authorities set up core frameworks or recommendations for the development of curricula and teaching/learning materials, leaving schools to create their own programmes and choose resources according to their needs. Schools are usually provided with multiple teaching/learning materials, including films, videos, Internet and other non-classical communication tools. Such methods are result-based with the focus on creating a student-friendly educational environment.

b) In *centralised countries*; central educational authorities are in charge of developing curriculum and instructional materials. They also define aims, objectives, content and methods of instruction as well as the criteria for evaluation. Schools are allowed to modify up to 20-30 percent of the curriculum. In some cases they can freely use additional materials in class. Such approaches are frequently content-oriented and education-based.

In the latter case, when educational authorities seek external assistance for developing curricula and teaching/learning materials, four methods appear:

i) external assistance (from universities, individual experts, non-governmental organisations, teachers' associations, trade unions, and, rarely, from students, youth groups or parents) is sought for reviewing draft versions of curricula and materials developed by the ministries or by institutes and individual experts linked to the ministries;

ii) educational authorities work closely with one or more of these groups, both on national and international level, throughout the process of curriculum and material development and implementation;

iii) educational authorities adapt programmes and materials previously developed and used by local non-governmental organisations, professional associations, individual experts etc.;

iv) educational authorities have foreign programmes and materials (usually from intergovernmental and international non-governmental organisations) translated and implemented in schools with or without adaptation of the original text. This is particularly true in some transitional countries that find themselves under internal and external pressure to acquire democratic standards. Faced with the need to ensure rapid changes but with no tradition in developing programmes or materials for learning democratic citizenship as well as having scarce domestic market resources, educational authorities use such a method in the initial phase of development.

Methods for the development of non-formal and informal programmes, activities and materials are less transparent, probably due to the fact that such analysis is yet to be done by non-governmental organisations or by research institutions. In some cases non-formal and non-governmental institutions, organisations and associations engage external experts either to "do the job for them" or to assist them in producing programmes and learning materials that they later use in workshops and seminars. Others rely on their own experiences combining top-down and bottom-up strategies. Still others develop learning materials based on experience and contributions from their trainees. This bottom-up approach is deeply connected to the notion of reciprocity of learning and teaching for democratic citizenship. It gives both the trainers and the trainees good feedback on the quality of the work done.

The fact that many formal programmes still arrive in schools "from above" and that teachers and students are often considered to be receivers of "the lectures on democracy", makes the position of the school inferior when compared to the multitude of initiatives at grass-root level. Since the success in learning for democratic citizenship depends on a joint venture between educational authorities, students, teachers, parents and other actors in the community, all of whom are indispensable in making education for democratic citizenship a lifelong learning process, it is necessary for them to establish multi-lateral and bi-lateral partnerships throughout the development and implementation of programmes and materials. Such co-operation usually succeeds in breaking down the traditional boundaries between formal, non-formal and informal educational provisions in the process of teaching and lifelong learning.

As yet, there is no widely recognised strategy for monitoring, assessing and evaluating programmes, materials, teachers' practice and students' achievement in learning for democratic citizenship. This is a critical issue that needs immediate action. National reporting on educational systems only includes information on students' achievement in civics if the subject has compulsory status and only in reference to knowledge acquisition. No information is available on the evaluation of programmes, the quality of teachers' work, the atmosphere in the classroom and/or school nor on other aspects of school life that might be used as a measure of success or failure of existing the methods for the development and implementation of programmes and teaching/learning materials in democratic citizenship.

C) Preparation of teachers/trainers

While very little information is available on the preparation of non-formal trainers in this field, the recruitment of teachers is reflected in a wide range of models used for selection. Civic education and, in some cases, human rights education, is taught by:

teachers of history, social studies, geography and, sometimes, by teachers of philosophy;

teachers who are interested in the subject, irrespective of their academic background;

teachers who have not completed the required teaching load (i.e. a number of required hours of teaching per month);

Training teachers in civic education is seldom obligatory, although it may be recommended. Throughout Europe, teachers lack continuous and systematic preparation for their work both in pre-service and in in-service programmes. There are only a few countries where teachers of civics are required to pass specialised pre-service or in-service courses carried out by universities or teacher training institutions. In some cases no training is provided for teachers.

Three types of teacher preparation models exist:

in-service courses, seminars, workshops and conferences mostly organised independently by local and international non-governmental or intergovernmental organisations, or in co-operation with pedagogical institutes or teacher training centres, professional associations, and ministries (the most frequent form);

regular pre-service and in-service programmes carried out by colleges, universities and teacher training centres (less often)

post-graduate and post-doctoral programmes in civic education (rarely).

D) Main obstacles

Some of the most serious obstacles in the development of learning for democratic citizenship found in this study, are:

insufficient gains in theoretical and practical knowledge concerning teaching/learning democratic citizenship based on systematic monitoring and research; underdeveloped strategies and unequal dissemination of theoretical and practical innovations and research results;

lack of trained teachers/mediators, teacher trainers and administrators for school and out-of school programmes and activities that relate to the acquisition of new forms of knowledge and new skills necessary for quality teaching and learning for democratic citizenship;

insufficient financial assistance for the development and implementation of innovative programmes and resource materials for teaching and learning in the changing democratic environment;

lack of co-operation and partnerships between policy-makers, programme-designers, teachers, professional associations, grass-roots activists and financial institutions;

"by the book" teaching of democratic citizenship as a separate school subject that aims to develop descriptive knowledge and cognitive skills;

lack of continuity and sustainability in programmes and activities that are performed at grass-root level.

1.1.3 Changes in the learning environment of democratic citizenship

1.1.3.1. Aspects of change in the educational context

In the last decades, the national and international dimensions of education have undergone rapid and multiple changes that have resulted in changes in purpose, contents and methods of teaching and learning.

A) Changes in the way we live

Changes include:

Greater mobility, including significant waves of migration from the less developed to the more developed countries caused by politics (severe oppression), economy (underdevelopment and poverty), insufficient security (violence, inter-ethnic conflicts, wars). The process is aggravated firstly, by the rise in the brain-drain i.e. the migration of highly educated professionals and managers who seek better working and living conditions for themselves and their families and secondly, by the free flow of the labour force as a result of European integration. These developments have two opposite effects:

bringing people from different cultures closer together results in a vibrant exchange of cultural traditions, knowledge and practices which benefit European societies;

these developments are causing cultural problems, social tension, fragmentation, instability and insecurity, often rationalised and justified in terms of a "blame the victim" reaction.

Wider and more efficient use of science and technology in everyday life including sophisticated communication systems, enable people to disseminate and exchange information, ideas and opinions on a wide scale, bringing people from cities and the countryside together and overcoming the boundaries of time and space. Again, these developments have two-sided effects:

a) unlimited opportunities for learning and, thus, for personal growth and change throughout one's life;

b) new inequalities related to knowledge gaps, on a global level, coupled with new forms of anxiety and personal crises related to the difficulties in choosing quality information, on an individual level.

Improved personal communication that satisfies personal, professional, collective and other needs, has resulted in:

a) a redefinition of one's life-sphere with new aspirations and expectations in relation to life values that increase an awareness of interdependency and the need for mutual understanding and responsibility;

b) ambiguities in personal commitments and loyalties resulting from the forces of global pressure.

The increasing number of challenges and risks in everyday life force people to continuously question life values and priorities in relation to the family, interest groups, work, society etc. They can result either in personal empowerment and solidarity or alternatively a decline in social cohesiveness.

B) Changes in the way our societies are organised

The way people organise their societies is the best indicator of their political, social, cultural and economic priorities. Some of the changes in the structure of European societies and in Europe as a whole that may influence learning for democratic citizenship are:

Society between the reality of fragmentation and the notion of community. Modern societies are built on a complex system of citizens' relationships rationally governed through social roles, institutions and rules. The system develops through the interplay of private and public interests. Inequalities have led to social instability and fragmentation with perpetual forms of poverty and exclusion. Adopting the basic idea of community means the renewal of social relationships based on shared values, inclusion, solidarity and mutual respect.

A shift in the notion of democracy: from representative to participative governance. The understanding of the impact of democracy on social order and development has changed profoundly in the last decades. Citizens' should participate actively in decision-making processes and promote and protect minority rights.

Empowerment of citizens. Decisions about society which were traditionally made by public authorities and market forces, are being transferred to the civil sector. In local communities, in particular, emphasis is on grass-root movements, i.e. on direct participation of citizens organised in community associations, non-governmental organisations, special interest groups, trade unions, etc.

Weakening power of the state. The process encompasses:

- undoing the notion of the state: from divine will and the primordial community, to a politically constructed unity;

- changing the notion of the sovereignty of the state: arbitrary actions by the state are brought under the control of international human rights laws, making the state serve not rule over its citizens.

Many disagree with the understanding of these changes in terms of social progress. Some authors speak of an "an endless series of experiments" affected by our inability to control and direct social processes in the face of economic internationalisation. Others point out the phenomena of marginalisation and alienation aggravated by global economic processes that are above political control and express their doubts about the ability of social institutions to meet current challenges.[16]

C) Changes in the way we see ourselves and others

Two important changes have shaped the idea of learning for democratic citizenship:

shifts from modern to post-modern understanding of the individual and society, in particular:

- the critical evaluation of social Darwinism which, based on a universal scheme of human development promotes cultural assimilation policies and rejects pluralism, which it considers a social anomaly;

- the introduction of plural society theories that recognise cultural differences as being positive;

- the understanding of personal and social identity in terms of autonomy, choice, situation and change;

shifts from the doctrine of armed peace and the balance of power, that demand the induction of mass fear and the creation of an enemy, *to the idea of positive peace*, that demands the protection of human rights, equality, democracy, pluralism and justice, as well as negotiation, mediation and dialogue. The idea of positive peace does not merely mean the absence of fear, violence and war. It stresses the importance of developing individual and collective responsibility for peace and non-violence based on the affirmation of peace-building and peace-keeping capacities of individuals and groups.

D) Changes in the way we think of the future

Thinking about the future determines the way citizens act more than ever before. Long and short term objectives emerge in the process of change. The rise in future consciousness is manifested in two ways:

concern for one's own condition in the future, and

concern for the condition of future generations, usually formulated as a responsibility for the protection of future generations' rights.

This explains why common agendas for addressing the most crucial problems in humanity are so readily adopted nowadays, including world action plans for child development, protection of environment, strengthening of human rights and freedoms, enhancing social development, solving population growth problems and promoting healthy habitats.

E) Changes in the way education is understood

Despite constant criticism, a renewed belief in education as a key instrument in social, political and cultural development has been emerging recently in the following processes:

the shift from education in terms of schooling based on the notion of knowledge transmission through teaching, to education as broader knowledge construction and acquisition where the role of learning through experience, participation, investigation and sharing is stressed. The latter takes into account the personal needs and capabilities of both the learner and the teacher and makes all involved in the educational process responsible for educational practice and its results;

the changes in defining the purpose of education - instead of a traditional stress on formal and compartmentalised knowledge, more attention is focused on a broad range of functional knowledge and life skills that prepare the individual for rapid and numerous changes. Referring to future learning needs, the UNESCO Commission on the Development of Education for the 21st century defines the four pillars of education: learning to know, learning to do, learning to live with others, and learning to be.[17]

These changes are reflected in the way educational reforms are nowadays developed and implemented: Generally speaking, national educational reforms have become more context-sensitive and holistic. They encompass a broad range of issues: from educational objectives, contents, methods and strategies of teaching/learning, including assessment, through the organisation and management of schools, to questions on teaching materials, atmosphere in school, students' rights and responsibilities, teacher training and the code of ethics. Links are made with other educational institutions, industry and educational research organisations, attention is paid to school-community relations, etc.

In addition, the reforms are becoming more and more adapted to a variety of citizens' needs and to the needs of the international community. They are expressed in bi-lateral or multi-lateral agreements and regional or international standard-setting documents.

1.1.3.2. East-west: similarities and differences in changing contexts

After the collapse of Communism, expressions such as "Central Europe", "Eastern Europe" and "Western Europe" ceased to be ideologically laden. When they are mentioned today, the existence of two European worlds segregated by differences in political regime is not imagined. Neither do they merely define large geographical areas on the continent. They stand for a sort of division and subtle segregation that has outlived its original causes but reappears in the transition from communism to democracy which eastern and some central European countries are now passing through. The European family is still far from sitting round the same table, its members are lined up between the two opposing ends.

Bearing this in mind, it is important to define both the similarities and differences between west and east in the changing context of education, as they might have an important influence on the development and implementation of democratic citizenship learning programmes.

A) Similarities

Determining both the goals and methods for bringing about change are two issues on which both the east and west of Europe are united, despite the differences and disparities in terms of tradition, lifestyles and economic development that exist between them and inside each of the regions. This unity is manifested in the following ways:

a focus on the prosperity and well-being of all citizens and societies, understood in terms of sustainable development that integrates the economic, social and environmental dimensions of change;

an acceptance of democracy, human rights, pluralism and the rule of law as target values in an integrated action framework for social, political, cultural and economic issues;

a commitment to Europe as a vast area of democratic stability built on the principles of pluralist and parliamentary democracy, universality of rights and freedoms, protection of minorities, a culture of responsibility and lawfulness, and common cultural heritage enriched by diversity.

B) Differences

Eastern and western countries are not equal in the process of change. While in the west, democratic changes are synonymous with improving existing social institutions and structures, in the east an entirely new social order must be built after neutralising the one from the past. Such discontinuity produces social uncertainty and makes the implementation of the European agenda in the east more difficult than in the west. According to the MONE Report[18], there are two types of obstacles in the way of social advancement in the east of Europe. Some of the problems are inherited from the past. They are so deeply rooted in the social, political and economic fabric of the countries in transition that they still emerge as being tightly interwoven with new forms of social life and seriously hinder the mechanisms of transition. It would seem necessary, therefore, that they be resolved as soon as possible, if eastern European countries are not to lag behind for too long. They include:

tradition of primacy of the state and ideology over the individual and society;

former communist understanding of equality as uniformity;

long history of a centrally planned economy that suppressed market forces;

tradition of ensuring peace, security and stability by strong control of social and private life, including the violation of individual rights and freedoms.

Picture 2: Stability Pact for South-East Europe

Other problems have emerged in the course of transition. Among them are:

decline in GDP and the average real income per capita;

increase in income inequality, relative increase in poverty and massive unemployment;

deterioration of life expectancy;

low level of human potential development;

spreading culture of lawlessness and the rise of corruption, violence and crime;

hostilities and clashes on national, ethnic and religious grounds;

rise of gender segregation in administrations and employment;

weakening of the system of social protection and support;

In a situation where the non-democratic structures of the past are interwoven with severe economic restrictions, ethnic and national tensions and conflicts, as well as with the slow development of domestic human potential, new social and political mechanisms are insufficient in promoting the many changes needed for the reconstruction and well-being of eastern European societies. Education generally receives little attention from the government or from other important sectors, including the economy. Its potential to create change is frequently underestimated by national policy makers and results in insufficient funds and assistance. Apart from economic and social reforms and the promotion of co-operation and stability in regions, more systemic and extensive work needs to be done on the substance and on the context of education. Strengthening the instrumental role of education in democratic development means ensuring quality learning, particularly in democratic citizenship. The need for integrated and immediate action regionally forms the basic strategy in the Stability Pact for the South and Eastern Europe. The scheme of the activities planned, including education, is presented in Picture 2.

However, efficient co-ordination between the substance of education and the context, in which it takes place, is also much needed in western countries where the context of education is becoming so powerful that it might soon threaten the very essence of education, i.e. in meeting the development needs of an individual and society and in increasing the citizen's active, autonomous and informed participation in democratic processes. These are the values on which the idea of learning for democratic citizenship is based.

Educational reforms and learning for democratic citizenship

European education systems have been reformed throughout history, often for reasons that lay outside the main purposes of education. What makes new reforms different from those in the past is the nature and scope for change. As stated earlier in this chapter, they are more integrated, holistic and dependent on wider national and international factors, including rapid changes in science and technology, as well as on the needs and interests of the civic sector. The growing sensitivity of citizens to educational issues means that education still enjoys an important role in human development, and that mistakes carried out in the educational process are more or less irreparable later.

Unfortunately, systematic, longitudinal, and comparative analyses of educational reforms in Europe based on a set of indicators that integrate democratic change are still missing. The few surveys and studies that cover different geographical areas focussing on different issues and applying different methodologies do not provide reliable information on the situation in Europe as a whole.

Civic education is now being taught throughout Europe and human rights education will soon enter schools. However, little is known of the quality and of methods and teaching materials used in the different educational settings, as well as on the existing partnerships of those involved in attaining civic education goals. The provision of information on civic education, human rights education and intercultural education in schools and in teachers' training workshops does not necessarily bring results, although, this innovation is expected to be more efficient than the traditional methods. Civic education using the new methods is not about introducing new learning content but about changing learning conditions and helping both teachers and students be better prepared for responsibilities held in society.

The results achieved from using the new information and skills may be positive or in some situations negative depending on the context and background of those involved. The success of new curricula, programmes and activities can not be, therefore, taken for granted. Their effectiveness should be continuously and systematically monitored and evaluated by various sources, including students and teachers, research institutions and public bodies. The assessments should aim to discover whether the atmosphere in the schools is improved by changes in behaviour of the individual and if the democratic community[19] is strengthened.

A quick look at world education profiles developed by IBE,[20] provides confirmation that contemporary educational reforms are more holistic, systematic and contextual than before. Their main aim is to enhance the quality of education. Although economic goals, such as increases in national output, creation of new jobs, preservation of employment, and the reinforcement of competitiveness, still occupy the top positions on educational reform agendas throughout Europe, these goals are becoming more and more balanced with the other aims of education, such as social cohesion and citizens' empowerment.[21] By equipping *all* students with the knowledge and skills necessary to meet future challenges in addition to strengthening an educational environment that promotes autonomy, self-management, partnerships and security, the reforms are now being justified.

A complete revision of educational systems, including structure and organisation, management, curriculum, textbooks, teaching methods, teachers' qualifications, as well as legislation and financing, is under way in most countries. In some cases the issue of responsibility for carrying out the reform, is also included. Changes in education are being carried out to strengthen the school's role in: a) promoting economic and social (sustainable) development; b) targeting inequality and exclusion; and c) promoting students' mastering of multiple knowledge levels and skills. Consequently, education is being perceived as a lifelong process, with the main focus being on making provisions for lifelong learning both in and out of school.

Based on the IBE report, the main features of educational reforms in Europe are:

A) General goals

promote human resource development

adjust to individual needs; develop life and personal skills;

safeguard social priorities;

enlarge and rationalise educational resources;

improve academic competitiveness at international level;

guarantee equality in education;

increase respect for academic freedom in teaching, learning and research;

B) Structure and organisation

expand secondary and higher education to ensure equal opportunities for all;

develop educational provisions to ensure lifelong learning;

develop student support services as part of the educational process (guidance and counselling, welfare, medical and psychological assistance);

establish strong and diversified support systems for schools;

C) Management

promote autonomy of schools, including decentralisation and transparency in decision-making;

involve local forces in school management (parents, community)

improve accountability of all involved in the educational process;

develop a common school culture based on rules drawn up on a joint basis;

D) Curriculum development

ensure more choice and flexibility in education by programme planning, extended optional instruction and a diversified combination of teaching/learning materials and methods;

ensure closer links between general education and vocational education and training;

link knowledge, skills and value in teaching and learning;

review curricula for ethnocentric, racist and xenophobic biases;

integrate regional and international aspects into the curriculum;

intensify foreign language teaching;

make more use of local resources in programme implementation;

develop quality minority programmes;

develop more efficient approaches for exceptional students and students at risk;

make better use of research and improve the transfer of knowledge from research institutions to schools;

E) Assessment and evaluation

develop the assessment process for the results of learning;

introduce a greater number of non-graded subjects at all the stages of school;

make improvements after assessment;

include students and parents in the assessment procedure;

develop a monitoring system that provides comprehensive information on the quality of the services provided and which could lead to measures for improvement;

F) New Technologies

make better use of information technologies in schools;

provide lifelong opportunities for learning in line with technological development;

initiate computer assisted programmes, such as "on-line schools";

develop competence in information technologies based on creativity, research and innovation;

G) Financing

bring educational budgets closer to standards in OECD countries (5.8%);

rationalisation and fair distribution of educational budgets;

diversification of financial resources for education and training;

H) Links

give statutory recognition to partnerships;

promote co-operation and partnerships between schools and the community (parents, NGOs, community associations, etc.) in determining goals in schools and in carrying out school activities;

promote school-industry/trade links; combine courses with in-company training in VET;

promote schools, teachers and student links and exchanges nationally, regionally and internationally;

I) Students

enhance motivation for learning

give greater care to students at risk,

J) Teachers

improve pre-service and in-service training of teachers and other educational personnel;

promote active teacher participation in educational reforms;

improve working conditions and social status of teachers.

Will these changes bring long-lasting benefits to both the individual and society in a way that will nurture civic life and democracy? How close are these reforms to the goals of education for democratic citizenship, i.e. to the life-long development of informed, active, and responsible citizens able to solve personal and community problems with the help of democratic principles and institutions?

Active participation in shaping civil society of the future depends on inter-related and inter-dependent factors. To respond effectively to the requirements of democracy and civic society, primarily means responding to the challenges of protecting human dignity in a complex and rapidly changing world. This is not an easy-to-reach a goal. It depends on being able to develop "common civic capital" through, what Bernstein calls "negotiation over meaning" in which diverse "voices" are listened to and respected. A citizen's knowledge of his or her rights and responsibilities means very little if it is not combined with certain difficult to teach ideals: the values of equality, justice and pluralism; commitment to action; awareness of national and/or international means for exercising, and strengthening these rights and responsibilities.

There is no doubt that most European educational reforms meet these requirements. As pointed out earlier, they are more holistic than before, more learner-centred and action-oriented and more responsive to the needs of democratic society. However, the core of learning for democratic citizenship is the balance between the *What*, *How* and *Why* of educational change. Thus, one of the most crucial aspects of the new initiatives is the justification of their aims and methodology in attaining social goals. If, for example, directive teaching predominates in preparing young people for democracy, one needs to know how such a practice contributes to the development of active and responsible citizenship and why it is more appropriate than other approaches. Similarly, if active approaches predominate, it is important to justify their choice and explain how and why knowledge and skills learned in this way are better guardians of democracy than learning "by the book".

The issue of justification is linked to the question of how much policy making is influenced by education. Is education powerful or is it powerless? What does education actually do today? Do other sectors of society respect intrinsic educational principles and laws? Are there any intrinsic educational laws? Is the role of education only to serve and assist or can it also be served and assisted?

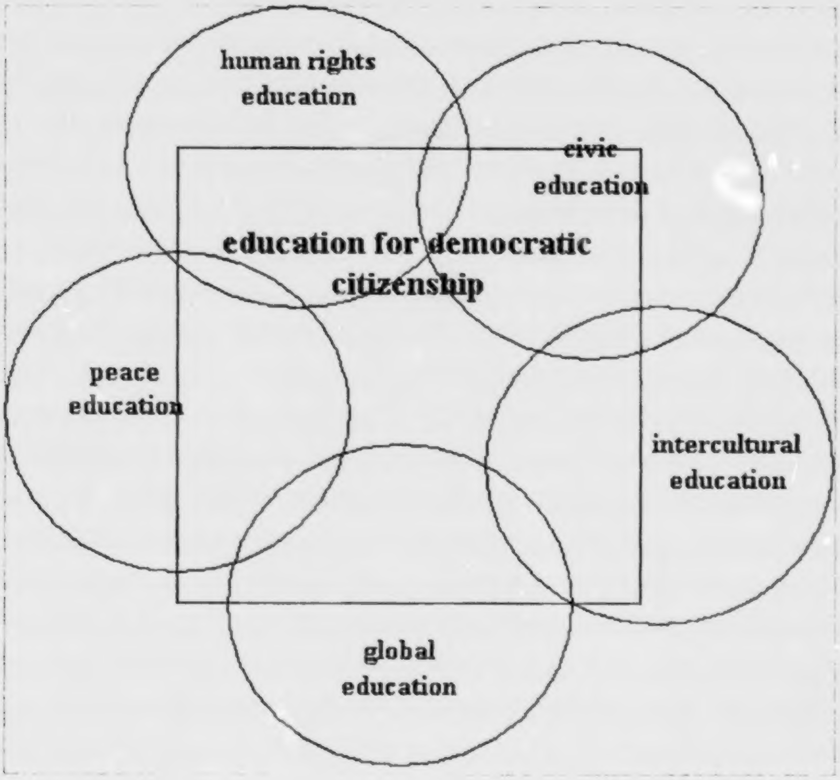
The primary role of modern education is to meet society's needs in preparing each individual to participate actively, creatively and responsibly in managing democratic processes for the benefit of all. Developing a culture of rights and responsibilities means learning a new body of knowledge, skills and values that become meaningless if, for example, the economic requirements for their immediate application are lacking. As a result, there is very little that education can actually change if educational goals are not in harmony with those in other sectors of society and without harmonisation with mainstream reforms.

1.1.5 Education for democratic citizenship and related approaches

As already mentioned, the idea of learning for democratic citizenship is founded on a great number of innovative approaches that have emerged as educational responses to social, scientific, and technological challenges. The diverse approaches in education reflect the differences in priorities concerning social stability in the community, the country, the region and the world. Approaches focus on: human rights; strengthening social cohesion by promoting peace and non-violence; citizens' responsibility; promoting cultural pluralism and tolerance to diversity; or global interdependence issues, etc. These approaches are to be found in compulsory or optional school subjects, others permeate the educational process cross-culturally, and some are implemented outside school through community actions.

Although they differ in focus and in implementation, their long-term goals are the same, i.e. the promotion of the responsibility for sustainable democracy based on universal human values. Since this is precisely what education for democratic citizenship is all about, it is necessary to outline similarities and differences between education for democratic citizenship and other innovative approaches (see Picture 3).

Picture 3: Education for democratic citizenship and related approaches


human rights education
civic education
education for democratic citizenship
peace education
intercultural education
global education

1.1.5.1. Education for democratic citizenship and civic education

Since the relationship of education for democratic citizenship with civic education has already been discussed in the first part of this report, here follows a few additional points.

Civic education is nowadays widely implemented in Europe both in formal education, as a separate school subject or cross-curricularly, and in non-formal programmes. It aims at promoting active and responsible citizenship in modern democracies. It focuses on the share of power in society in constitutional and legal provisions, i.e. in the relationship between the rights and responsibilities of citizens and democratic governments. Apart from promoting knowledge on the functioning of democracy and the role of citizens in a democratic society, civic education stresses the

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importance of citizens' active participation in decision-making processes and their responsibilities for the future of civil society[22]. According to CIVITAS International's "Statement of Principles of Effective Civic Education", effective civic education includes:

basic understanding of how democracy and its institutions work;

understanding the rule of law and human rights as reflected in international treaties and other agreements;

enhancement of participatory skills which empower students to address the problems in their society;

extensive use of interactive teaching methods and student-centered learning; and

promoting a culture of democracy and peace within the school and all aspects of society.

The aim of civic education is sometimes reduced to political literacy understood in the context of state-based political education. To overcome such limits, it is important to differentiate between citizens' commitment to a state-based democracy and their recognition of and commitment to the universal principles of human rights, the rule of law, pluralism, equality, civil society and the values that different states promote and protect in other ways.

In this context, UNESCO uses the expression "civic education with an international dimension". In Council of Europe documents, civic education is defined by four dimensions: human rights, democracy, development and peace, as well as by several educational principles, such as pluralism, multi-level perspectives, institutional integrity, holistic approach and cultural literacy. Linking the cultural dimension with citizenship is now widely accepted under the term "multicultural citizenship".[23]

If civic education is considered in terms of preparing young people for informed, active and responsible participation in democracy based on respect for universal human rights, equality, justice and pluralism, its goals are similar to the ones of education for democratic citizenship. On the contrary, if civic education is considered as political education which aims at preparing young people to be loyal citizens in democratic regimes that are blind to inequality, social exclusion, lawlessness and social integration, then, the differences between these two approaches are too significant to be easily ignored.

1.1.5.2. Education for democratic citizenship and human rights education

Despite an increased interest in human rights issues in schools in the last few years, human rights education still remains an umbrella-term for a number of out-of-school programmes and activities that focus on promoting human dignity.[24] Most of these programmes have been developed by national or international NGOs. They tend to raise individual and group awareness on issues such as the universality, indivisibility and inalienability of human rights and freedoms as well as helping citizens counter inequality based on sex, ethnicity, language, religion, social status or other discriminatory traits. Consequently, human rights educators consider three dimensions in human rights teaching and learning:

acquisition of knowledge *about* human rights;

acquisition of attitudes and skills *for* the promotion and protection of human rights;

development of an environment that promotes learning and teaching *in* human rights.

These three dimensions are treated differently, depending on the specific human rights education approach:[25]

the historical approach - most popular in the past; focuses on teaching human rights in a historical dimension and stresses its evolution in a harmonious society;

the international standards of human rights and their protection approach - one of the most popular recent approaches, it helps students learn how to apply international standards and instruments for the protection of human rights to combat injustice and discrimination, it may encompass the other three dimensions;

the re-constructive approach - mostly promoted by social critics who see human rights as a way of empowering citizens to carry out social change. Although it includes all three dimensions, it is primarily concerned with pro-active attitudes and concrete actions;

the value approach - focuses on promoting human rights as a system of interrelated values that direct behaviour. Human dignity and integrity are linked to five core values: personal freedom, democratic participation, equal opportunities, economic equity and a sustainable environment. This approach encompasses all three dimensions.

Despite the variety of programmes offered, human rights education is still unrecognised in a great number of European schools. This problem was addressed at the UNESCO Regional Conference on Education for Human Rights in Europe held in Turku/Abo in 1997[26]. It was also pointed out that, despite the fact that human rights have become a main political ideology in our time, it is still not possible to say whether human rights education programmes match the high standards of promotion and protection as defined by the Universal Declaration of Human Rights and other regional and international documents.

Human rights education is the target value of education for democratic citizenship. The rights and responsibilities of citizens, their awareness and commitment to universal human rights and freedoms, equality, the rule of law and pluralism, are at the centre of education for democratic citizenship. The promotion and protection of human rights is the main social action for a responsible citizen. It, therefore, encompasses not only factual knowledge about human rights, including international and regional instruments, but also knowledge of procedures and skills for its promotion and protection at local, national and international level.

1.1.5.3. Education for democratic citizenship and intercultural education

The educational answer to cultural pluralism is usually termed 'intercultural' or 'multicultural education' (less often 'interethnic education', 'inter-racial education' and 'multiethnic education'). Although there is no consensus in the academic community on what intercultural education is or should be, one of the most common definitions is that it consists of a variety of both formal and non-formal educational programmes that have the aim of promoting mutual understanding and respect between the members of different cultural groups. However, some authors argue that intercultural education is more about perspective than about curriculum. [27]

As with other approaches, intercultural education appears in many forms. James Banks distinguishes three types of programmes:[28]

content-focused programmes (' programmes for cultural understanding ' or 'programmes about cultural differences') - usually aiming at introducing two or more cultural perspectives in school curricula and involving the study of one or more ethnic/minority groups;

student-centred programmes ('compensatory or transitional programmes') - cultural or linguistic help for students, usually from a minority group, help make the transition to mainstream curriculum. It is mostly carried out in combination with foreign language and mother tongue language courses;

socially-oriented programmes ('programmes for social reconstruction' or 'human relations programmes) - designed to strengthen social relations in school and society by promoting intercultural understanding and reducing racism and prejudices, as well as by reforming school curricula and the political-cultural context of schooling. It focuses on co-operative learning and social initiatives at school level.

Although intercultural programmes define cultural pluralism as their goals, few teaching and learning materials actually apply the principle of cultural co-operation in terms of cultural exchange and co-construction which is the prerequisite for citizens' 'multiple acculturation' (Banks). Programmes are still designed mostly for minority students and only a small number aim at promoting minority students' empowerment by raising their awareness of the contribution their cultures have made to mainstream cultures. Often the presentation of minority cultures is stereotyped and reduced to a few cultural traits, such as clothing, food, and folk music, showing the 'homeland' solely through traditional cultural forms.

An important point in this respect is made by P. Belanger in his Report on the Warsaw Conference on Education for Democratic Citizenship:

"Intercultural education bears implicit risks of overemphasising the culture and in that way of deepening cultural differences. In order to avoid potential cultural centrism, intercultural education needs to be inspired by and developed from a global perspective. This approach affirms an open concept of cultural identity. Global cultural approach contributes to deconstructing cultural centrism."[29]

In the context of education for democratic citizenship interculturalism is seen as one of the leading principles of educational activity in a culturally plural society. It stresses the importance of bringing different cultures to the educational environment and of enriching it by raising students' awareness of their background and identity. It promotes the development of a shared school culture based on knowledge of and respect for different life-styles present in school. Its long-term aims are to confront ethnocentrism, racism, prejudices and stereotypes as well as inequalities and discrimination in school and society, including the impact of hidden curricula. Intercultural education emphasises the development of cultural sensitivity and the awareness of the self and others. It creates an openness towards other cultures and intercultural skills, including communication and highlights cross-cultural experiences and, above all, the uniqueness and worth of each culture and its contribution to humanity.

1.1.5.4. Education for democratic citizenship and peace education

Preparation of young people for peace and non-violence is the central theme in peace education programmes that first appeared in the liberation and peace movements. They guide students to a better understanding of the principles and techniques of non-violent action, the causes of conflict, violence and war, and the obstacles to peaceful resolution of disputes. The programmes also help students develop skills for peaceful and non-violent action, including dialogue, negotiation, facilitation, mediation and co-operation between conflicting parties. Major educational changes in this field have been initiated by local and international NGOs.[30]

In the forty years, since the first programmes appeared, peace education programmes have passed through the following stages of development:

from nuclear threat to disarmament - the first programmes focused on issues of nuclear threat and poverty; disarmament was introduced shortly afterwards in discussions on de-militarisation;

from non- violence to positive peace - the former idea of non-violence seen as the foundation of peace in the 80s has been replaced by the idea of positive peace seen as the foundation of social stability; positive peace is based on respect for universal human rights, equality and justice;

from knowing about peace to the culture of peace - now understood not only in terms of knowing about war and peace but of being actively committed to developing global peace. The culture of peace is considered to resist violence through the promotion of human freedom and dignity, equality and respect for life and by introducing the learner to non-violent strategies, dialogue, mediation and non-prejudiced perception of others.

By promoting active participation for democratic development, education for democratic citizenship also promotes citizens' responsibilities for social stability which are linked to the notion of global peace and non-violence. Both the culture of rights and responsibilities and the culture of peace are mutually reinforcing. They convey the idea of interconnectedness and interdependency of citizens' actions at all levels and stress commitment to justice and mutual respect. Education for democratic citizenship does not attempt to end violence and conflicts as such, although it does try to understand the phenomena better and tries to remove the structural barriers that incite violence and hamper efforts in solving conflicts in a peaceful and non-violent manner.

1.1.5.5. Education for democratic citizenship and global education

Educators argue that modern education should foster students' awareness of the increasingly integrated nature of the contemporary world and should enable them to meet global challenges. They define global education as an innovative approach that attempts to help students understand the principles and problems of interdependency in a world of diversities, as well as acquire global consciousness and skills for dealing with global problems, such as human rights violation, large-scale inequalities, hunger, poverty and environmental degradation. [31]

There are several alternative approaches to global education. All of them include such factors as:

cross-cultural understanding (recognition of the multiplicity and complexity of cultures in the world, understanding the role of one's own culture in the world system);

perspective consciousness or *multiple perspectives* (recognition that, since human beliefs and choices differ, one's own understanding is not universally shared and that the approaches of others may be equally relevant for solving global problems);

awareness of global systems and global dynamics (including transactions in the economy, politics, ecology and technology across nations and regions);

state of the planet awareness (understanding global issues such as the unequal use of world resources, large-scale migration, crises in the environment, population growth, uneven development, obstacles to security);

understanding global history (acquiring a historical approach to contemporary interdependency, including openness to new ideas on such issues as power in the interpretation of history).

In conclusion, global education fosters an appreciation of both cultural differences and similarities. It also enhances the development of multiple perspectives and the consciousness of different situations. The main tasks are to promote an understanding of the world as an interdependent and interconnected system of activities and cultures; to make students understand how local decisions affect and are affected by global dynamics. Global education is closely linked to education for democratic citizenship for several reasons: the development of global awareness depends on a critical approach to reality; global awareness takes account of the way powerful states hinder democratic changes; it is also concerned with the responsibility of citizens and their readiness for action based on the values of universal human rights, equality and justice.

1.2. Where learning for democratic citizenship takes place

1.2.1 Formal Education

1.2.1.1. The School

One of the most common definitions of school throughout history is that it is an institution of great social importance entrusted with the task of transmitting to younger generations knowledge, values, beliefs and behaviour important for political stability, social cohesion, economic well-being and cultural continuation of the community. Although some 20th century social critics have seriously questioned the school's mission on the grounds of, *inter alia*, its reduced relevance to a successful life and its role in the reproduction of social inequality and injustice, for the majority of young people in the world school still plays an important role in their cognitive and social development.

However, its traditional formative function has been profoundly challenged in the last decades by political, scientific and technological developments. The need to strengthen democracy, civil society, the diversification of non-formal and informal educational services and delivery systems, as well as the promotion of the right of self-determination in education according to one's needs, have made schools adopt new educational approaches and new relationships within and across their boundaries.

Since learning for democratic citizenship is understood as a multifaceted and a lifelong process that prepares citizens for informed, active, productive and responsible participation in society, effective implementation of new concepts and practices in schools presupposes the following:

society's recognition of the school's role in promoting education for democratic citizenship goals, including decentralisation of educational policy, transparency in decision-making, and the accountability of all the players;

existence of multiform and flexible learning opportunities, including curriculum structure, teaching and learning approaches, assessment procedures, existence of out-of-school programmes and their links to school activities;

school atmosphere and ethos, including norms of behaviour, attitudes, beliefs and practices that promote individual dignity; strengthen participation, responsibility and accountability; minimise hidden curricula; and facilitate democratic teacher-student, student-administration, teacher-administration and school-parent relationships;

self belief in teachers and students and high expectations in education as well as in each other, in particular, their beliefs in the probability of attaining personal and social goals by learning and/or teaching the content offered;

partnerships between schools and other educational and non-educational institutions nationally and internationally, including research centres, non-governmental organisations, professional and community associations, trade unions, media, church, small and middle-size companies, etc.

The quest for learning for democratic citizenship changes schools from *formative* (teaching-based) to *constructive and transformative* (learning-based) educational institutions. The new task is not to impart knowledge and create model behaviour in students according to pre-existing expert/scientific criteria but to bring about and facilitate learning. School can only manage this task by creating opportunities for personal growth based on the respect for individuality and dignity.

These opportunities are linked to *diversified knowledge* (declarative, procedural, critical and transformative); and *diversified skills* (adaptive, reproductive, constructive and applicative) that are learned, maintained and further developed through:

acting and interacting;

participating and mediating

co-operating and sharing;

debating and negotiating;

constructing, deconstructing and reconstructing;

imagining and anticipating.

Multiple learning opportunities are at the core of a supportive environment. According to B. Reardom, the classroom environment should provide support by:[32]

helping students feel important, valued and unique;

allowing students to function autonomously;

helping students feel safe, comfortable and trusting;

promoting empathy, friendship and respect for others;

structuring opportunities in which students work co-operatively;

providing recognition for accomplishment and differences;

providing opportunities for students to understand themselves and to communicate their ideas and feelings about themselves and the others;

By providing diversified content and means for active learning in a supportive educational climate, schools become *"democratic micro-communities"* in which the rights and responsibilities of all the actors are equally distributed and daily exercised, aiming to ensure individual and collective empowerment (see Picture 4).

Picture 4: ***Aspects of schools functioning as democratic micro-communities***

1.2.1.2. Teacher qualifications in education for democratic citizenship

As with many other issues in education for democratic citizenship, the structure, contents, intensity and objectives of teacher training in Europe show considerable diversity.

Furthermore, the situation has changed rapidly in the past decade, due to reform efforts in teacher training that were carried out in many educational systems across Europe. Therefore, much more research work will be needed to fully determine the present situation of teacher training in education for democratic citizenship in Europe. However, for the purpose of this study, some general observations seem possible:

Political Science is frequently considered the "leading discipline" in the studies of civic education teachers. Its core issues and content ("policy, polity and politics" and its sub-disciplines of national and international politics, political theory, political sociology etc.) are included in or form the backbone of teacher training curricula for civic education.

Many civic education teachers acquired qualifications in other Social Science subjects (such as Pedagogy or Sociology) or in the Humanities (for example, History or Philosophy). Because of the relatively marginal importance of civic education and education for democratic citizenship issues in the educational system, a specialised training for civic education teachers (that is, in Political or Social Science) is not an educational priority in many countries. Moreover, the lower the school level for which a teacher qualifies, the less important his or her original choice of academic discipline seems to be. Thus, in elementary schools, civic education issues are more frequently dealt with by Geography teachers or in the context of the native language tuition than in secondary schools where special civic education curricula usually exist.

The percentage of teachers that teach civic education *and* are specifically qualified for teaching the subject is - in comparison to other school subjects - relatively low. This applies to most, if not all, European countries. In Germany, for example, the percentage of qualified civic education teachers is no more than 55-60 percent (i.e. around 40 percent of civic education lessons are provided by teachers not actually trained for the subject ("Fachfremder Unterricht").

The "status" of civic education is low in comparison to other school subjects - not only in educational policies and in (national) curricula, but also in the teachers' own perspective. Some teachers might even be tempted to think that civic education is an "easy subject" involving little preparatory work and that it is "low on facts, but rich in empty chat". It is open to debate whether such views are a reason or a consequence of the "structural deficits" outlined above.

Besides the more general pedagogical aims for which all teacher training is directed, some of the most important objectives of teacher training for education for democratic citizenship are focused on the following processes:

transfer of education for democratic citizenship related knowledge

transfer of didactical-methodological knowledge and competence

approaches to multi-disciplinarity with a view to creating "reference disciplines" in education for democratic citizenship

enabling competent use of scientific methods and experience

acquisition of social and pedagogical skills

acquisition of formal qualifications (certificates as pre-conditions for teaching).

Teacher training for civic education takes place in three organisational forms: pre-service training, in-service training, and further education. A newer development is the advent of formal and informal further education opportunities relying on technology.

A) Pre-service teacher training

This form of teacher training is generally provided by teacher training colleges or universities. The courses usually continue over a minimum of three years. Generally, the final examination of teachers takes place under close supervision from governmental authorities, in most cases it is organised and recognised by the State, even though the provider of the training courses might be a private or commercial educational institution. In many countries, a full teaching qualification requires taking a theoretical exam at the end of the course and a practice-oriented exam which usually takes place after a one- or two-year training period as an assistant teacher.

In teacher training colleges, and increasingly in universities, too, great importance is attributed to the combination of theoretical, practical and methodical knowledge acquisition. Curricular concepts for teacher training for civic education provide for a relatively smooth integration of practical training experience into the general training process. However, because of the more theoretical nature of the knowledge transferred by universities, university-trained teachers are frequently faced with greater difficulties in the adaptation of that knowledge to their teaching than their colleagues who were trained at teacher training colleges.

B) In-service teacher training

This form comprises "in-house" training courses, distance education methods, media-supported training and other forms of organised learning that can be conducted without interruption of the participants' own teaching duties. In most cases organised by universities or teacher training colleges, in-service teacher training is particularly valuable if there is a need to qualify larger numbers of teachers within a limited time-span for a new subject (as was the case with the training of new civic education teachers in post-Communist societies during the transition to Democracy). In-service courses, however, are also helpful in adapting the competencies and skills of existing teaching staff to rapidly changing programme contents or conditions (as is the case of the new communication technologies).

Depending on the objectives of the in-service training, state-recognised certificates might or might not be provided. If a certified qualification for a new subject is to be acquired through in-service training, some critics point to an apparently inherent dilemma of such training measures. A two- or three year in-service course will necessarily be limited to a maximum of 15 hours of study per week (because the participants, who are usually adults, need time for their own families and have to continue with their normal working schedule of teaching in the classroom, preparatory work, assessment etc. while studying simultaneously). Whether such courses yield qualifications comparable to a three-year full-time study course at a university of teacher training college is open to debate.

The proponents of in-service studies point to the fact that their participants bring with them much more experience and social competencies and in most cases more efficient and more economical learning styles than young university students. They also argue that in the development of curricular concepts for in-service training, particular attention is given to the specific needs of the participants.

As a wealth of experience from many in-service teacher training courses for civic education has shown, in-service training courses can yield qualification results comparable to full-time studies if certain conditions are met:

the need of finding the "right balance" between the teachers professional needs and the wider (scientific or theoretical) knowledge given;

the need of finding the balance between the teachers (professional and private) time-schedule and the optimal time requirements of the training process;

the need for in-service teacher training curricula to take into consideration - and to make active use of - the professional experience and self-esteem of the participants, who are, after all, not new-comers but qualified and often very experienced teachers.

Finally, in-service teacher training should always be followed up by continuing or further education in order to enable in-depth studies.

C) Formal and informal further education measures

In many countries, a broad offer of specialised learning opportunities concerning democracy, economics and social topics is directed at teachers. In most Western countries there is hardly a professional group that enjoys a richer selection of *formal*, that is organised and institutionalised further education measures, be it in the form of ad-hoc seminars about a wide range of topics, didactical and methodological work-shops or media-supported learning and "virtual seminars".

There is also an abundance of *informal* further education opportunities for teachers, such as didactical and methodological material produced by governmental agencies, non-governmental groups or commercial publishing firms. This applies particularly to education for democratic citizenship content matters and to economic matters. Many commercial companies, too, such as banks, insurance companies and other large companies, run special supportive programmes for teachers with the aim of bringing them closer to their products (for example, computers). However, these learning opportunities are sometimes at variance with the readiness and motivation of teachers to engage in further education.

D) Online information for education for democratic citizenship teaching purposes

With the advent of world-wide communication and information opportunities, a wide field of resources for civic education and education for democratic citizenship purposes has opened up for the teachers. In fact, these developments will probably influence the structure, contents and methods of teaching much more than can be anticipated at present.

Multimedia, cable and satellite television and other forms of audio-visual presentation will become more frequent in the classroom; issues concerning their didactical and methodological use must, therefore, be integrated into the teacher training curricula. The furthest-reaching changes, however, will be brought about by the Internet - the world-wide (global) network of computers. With regard to teacher training, its main advantages are that it enables access to practically any information needed for the teaching process. It also offers insight into the teaching styles, curricula and methods used in other countries or cultures. Furthermore, it opens up opportunities for a global exchange of information between teachers and an exchange of practical experience. With easy access to a wide array of classroom models, didactical approaches, methodological suggestions, many new ideas are made available to the teacher. Historical, theoretical and other important materials needed for education for democratic citizenship purposes are available at the tip of a finger. Newsgroups and Chat-Rooms for teachers potentially enable teachers to communicate with each other about practical problems of teaching as well as about topical issues of education for democratic citizenship.

E) Some observations on the future developments in teacher training for education for democratic citizenship

Modern societies are clearly heading for a new understanding which could be summarised in the terms "information society" or "knowledge society". For the first time in human history, information and knowledge will be accessible virtually anywhere and anytime. It is this fact that will profoundly change the shape, structure and contents of education.

Accordingly, civic education teachers need to be prepared for this new learning environment. It is generally accepted that an information or knowledge society will be characterised by de-materialisation, communication, high specialisation, abundance of information and networking. These characteristics underline the need to develop new forms and new contents in order to maintain and strengthen the professionalism of teachers. Increasingly, teacher training curricula must be directed at qualifying civic education teaching staff in a way to enable them to:

anticipate learning requirements with regard to democratic attitudes rather than to react to given circumstances, problems or situations;

differentiate between and develop macro- and micro-techniques for teaching CE rather than using traditional one-way teaching techniques;

shape the learning environments of their classrooms and schools so as to make democracy an everyday experience for students;

offer support and advice for individual problems and conditions in society.

1.2.1.3 Higher education and education for democratic citizenship

Academic "reference disciplines" of education for democratic citizenship (like Political Science, Sociology, Economics, Law) have historically contributed considerably to the development of civic education as a school subject. As a consequence, teaching and learning about democracy have - like other, similar processes - always been based on the traditional triangular reference system of "Science - Practice - Person":

Science examines the (empirical) "truth" of (in the case of civic education, political) issues and attempts a logical order and categorisation of knowledge. Its task is not to pre-determine practical actions but to explain events or problems, to propose options for solving problems and to anticipate the possible consequences.

Scientific experience and knowledge created at universities is transferred to society in several ways, one of the most important "outlets" is school education. Scientific institutions like universities also help in shaping the practice of education for democratic citizenship by qualifying a considerable number of civic education teachers, in particular at secondary education level. Furthermore, they contribute to the process of further education for teachers.

In spite of these connections, the relationship between the higher education sector and education for democratic citizenship is also burdened by a certain ambivalence: The predominance of more or less abstract or theoretical scientific issues in the field of research and higher education teaching leads to a certain reluctance on the side of universities to make methodological or didactical issues of knowledge transfer a priority in their work. The competence and professionalism of civic education teachers, however, depends on their ability to understand the wider context of increasingly complex political and social problems (for which they must acquire at least a basic scientific training), their ability to reduce this complexity for the purpose of transferring knowledge to their students, and their ability to reflect on their own needs in further education in order to improve their own competence in the field of education for democratic citizenship.

To sum up: The main function of higher education with regard to education for democratic citizenship is frequently seen *either* in providing "the scientific background" for the subject (i.e. research and explanations of social and political issues) *or* in providing practice- and methodology-oriented courses for the training of teachers. This dichotomical view, however, is not justified: the two areas of responsibility are not only inextricably linked, but in fact overlap to a great degree and are mutually supportive. But both orientations need to be improved in order to make the contribution of Higher Education to education for democratic citizenship more effective and more innovative.

1.2.2. Adult Education

1.2.2.1. Scope and dimensions

There is a wide consensus on the importance of adult education as a tool for personal and social development and a key to the prevention of intolerance and racism in a democratic world.[33]

Its relevance within the field of education for democratic citizenship was brought to light when, with the falling of political and economic frontiers, "old reliable values" and "solid" ideologies were questioned and the apparent social and cultural cohesion threatened.

Nowadays post-modern democratic societies require every citizen's participation, creativity and competence. Their growing heterogeneity, backgrounds, profiles and multiple overlapping roles turn adult education for democratic citizenship into a rather complex task.

The difference between education for children and adults is that the latter refers to a purposeful effort to foster learning by persons, who have become responsible for their own lives, being therefore, fully competent to run their own future, including the fundamental decisions about learning - If, What, When and How.

This statement is even more valid in the present case, as democratic citizenship is neither a compulsory, nor a functional or utilitarian issue, and these are the kind of reasons that lead adults to engage in learning experiences.

Additionally it must be stressed that adult education is not an end in itself but a means towards helping adults acquire the degree of self-reliance necessary to participate actively as individuals in the social processes for which they are part of.[34]

Adult education encompasses many dimensions, which take place in a variety of fields of practice. It must be regarded as a lifelong process, a planned series of incidents, directed towards the participants' learning and understanding, at any stage in life [35].

In spite of the growing interest of researchers, as witnessed by the large number of papers and books published in the last few years, there is still a lack of a consistent "corpus of knowledge" founded on systematic research in the field of Adult Education and its development has been much supported by empirical evidence.

Adult education's evolution and conceptualisation is much due to the active support and involvement of the different international intergovernmental organisations, such as the Council of Europe, UNESCO, OECD and EU and the same is happening in what concerns adult education for democratic citizenship.

Learning, the process which individuals go through as they attempt to change or enrich their knowledge, values, skills, strategies and behaviour, is a key-dimension in adult education for democratic citizenship.

Taking into account that the only essential condition to the learning process is the learner himself[36] this chapter's main focus is the adult person as a "teachable"/learning citizen regardless of any social, educational background or professional status.

This reflection is meant as an attempt to develop a better understanding of the underlying questions within adult education and training for democratic citizenship, from an epistemic viewpoint. It was also intended as a possible contribution to identify a comprehensive framework on learning how to learn about adults' education for democratic citizenship.

1.2.2.2. The construction of an adult's identity

Supplying or assisting the democratic citizenship learner with supportive training, helping to overcome limitations and constraints implies having a good diagnosis of the learner's learning conditions, environment, social background, motivations, etc.

An adults' individuality is determined by numerous factors which affect behaviour and in turn, how new experiences are approached, how much energy is invested on changing life patterns, ways of thinking and acting. Experience, self-concept, values and attitudes are some of the fundamental variables within this framework.

Regarding experience, there is a consensual assumption that the most distinctive feature distinguishing adults from children is "life experience" , the adults' uniqueness is partly the result of these different life experiences.

Experience constitutes the basis for new learning, and it may even require "unlearning" what was already acquired. And as learning always involves change, i.e., something is added or taken away, this may cause some discomfort or even pain, in giving up something comfortable and familiar, and that is why people always resist "remaking" themselves.[37]

Learning implies therefore a new or revised interpretation of the meaning of the learner's former experience, modifying his/her biography, thus affecting the manner by which future situations will be approached and experienced.[38]

Alternatively, one's self-concept i.e. the image the individual has of himself, also affects the way a person deals with the many aspects of life, and namely the way reality is perceived. Self-portrayal-as-a-learner is perhaps one of the key aspects in regards new learning.

The view that we develop of ourselves is based upon our perception of what others think of us (especially the "significant others") and influences personal behaviour and change of attitudes. Socialisation, the process by which an individual comes to accept attitudes, values and norms of social groups, in which he is a member, starts in the family as a child and goes on during adulthood, through primary and secondary experiences.

It is also important to underline that there are many non-learning situations, as well as attitudes and factors that prevent and hinder learning. Presumptions, stereotypes, prejudices, distortions (cognitive, socio-cultural and epistemic), non-reflective skills learning or memorisation are examples of already existing patterns being reproduced as outcomes, an example of "not learning" in the above-mentioned sense,

Our attitudes are thus largely determined by our past experiences of socialisation and they "condition", and shape our responses giving us a particular "set" of attitudes that make us predictable and consistent in our behaviour. However, even in later stages of adult life, we may find ourselves modifying our values, as the result of the continuing process of socialisation in the groups that we belong to[39].

1.2.2.3. Training strategies and methods

Many authors have developed significant theories on the comprehension of adults' learning and training processes.

Among these, Paulo Freire[40] and Mezirow[41] have developed interesting models, which also seem useful in understanding an adults' democratic citizenship learning/ training framework. Both question the concept of knowledge, its necessity in changing the structure of teaching and defend the use of a metacognitive approach.

Both assume everyone has his/her own ideas of reality ("perspectives" for Mezirow). By reflecting upon one's own experience, assumptions and impressions new learning is acquired, and reality is revised.

Understanding one's own experience and reinterpreting it in the light of new learning is known as " transformative and emancipatory learning". It implies what Paulo Freire[42] calls a "conscientization", which raises the learner's epistemic curiosity. The concept of training, from the «undervalued world of labour», adds value to the debate on adult education.

Dominicé[43] considers that training comes and goes, forward and backward, increasing in the process of the relationship between knowledge and know-how and is central to an adults' identity. Within this dialectical process many different methods can used that require extensive skill according to the type of result or learning requirement desired.

Whether the goal is acquiring new knowledge, understanding a given subject, incorporating new skills, adopting new attitudes or values, or just satisfying real interests requires different learning approaches.

From the more "classic" approaches, such as conferences, panels and symposiums, to the more sophisticated and difficult to put into practice, like mentoring, role-playing, T-groups or the case study method, there is an immense range of diversified methods and strategies which make up the growing field of professional practice.

Training adults for democratic citizenship requires the use of a diversity of methods given the complex nature of the desired results. Exposure to new alternative models or life patterns may, whatever the methods employed, develop the learner's interest and motivation to experiment.

Adult education for democratic citizenship implies a "change of mentality" in a person, a paradigm shift, which in addition, requires specific educational provisions and systematic learning support. Assessing cognitive styles, behaviour and attitude patterns must be part of the learning process.

To set up educational continuums, based on various supportive, participatory methodologies, allowing time for reflection and enabling the capitalisation and sharing of different approaches, experiences, results and outcomes, within a sustainable support system seems to be the core idea in an adults' training for democratic citizenship learning. A change in adults is certainly possible, but much work is required!

1.2.3 Non-formal education

1.2.3.1. The changing concept of education

Promoting education for everybody was the idea behind the institutionalisation of educational systems and compulsory education. This idea grew in the industrialised countries together with the development of the democratic belief that the general educational level should be raised thus improving the rights and social benefits of everybody.

The idea underlying initial (formal) education was that through schooling, at a given stage in life, individuals were supposed to have stored sufficient knowledge and skills, to serve them for the remainder of their life, so that their education was complete[44].

It was probably not anticipated, that those systems were prone to failure since many parents would not enrol their children in school, or would take them out of it whenever the required school standards were not met, or schooling was no longer useful in attaining their personal projects or expectations in life.

Formal education does not reach everybody and when it does it may also be perceived as a selective mechanism, rather than as a source of knowledge and skills. Formal education was the term, Dewey[45] referred to when a society wished to transmit all its achievements from one generation to the subsequent one. Nowadays, "formal education" is frequently replaced by the term "initial education" as opposed to "further" or "continuous education".

Continuous education, further education, recurrent education, lifelong education or community education are just different approaches and attempts to answer the same question: how can adult learning be developed to promote and encompass all dimensions in life: family, community, careers, etc.

Adult education is therefore largely concerned with compulsory education failures: both in the sense of the students, who are failed or fail themselves and in the more abstract sense of the shortcomings or defects of the school system. Adult education takes place in a great variety of settings, which, according to Squires[46], can be grouped under four broad headings:

Educational institutions, which exist primarily to teach adults (local authority education services, Open University, third age Universities, etc.);

Educational institutions which teach adults along with younger students (polytechnics, colleges of higher or further education and some universities);

Non-educational institutions or organizations (voluntary associations, private companies, churches, trade-unions, etc., to whom teaching adults is a secondary function, or a by-product of their main activity);

Non-institutionalized, independent, adult learning settings organised by individuals using whatever resources are at hand (friends, bookshops, libraries, museums, and so forth).

Continuous education refers more specifically to both vocational and non-vocational post-initial education. It is generally oriented to further educational development, after entry into employment or voluntary activities[47].

Recurrent education was claimed by Houghton[48] to be "the first new idea in education this century..." This term was much used by the OECD in its 1973 report, as a "comprehensive alternative strategy, for the reform of the whole education system". More recently it has been regarded, in a less ambitious way, as a reformist approach to implement life long education. It can also take the form of a «blended life plan», in which, work, education and leisure are concurrent rather than alternating throughout life[49].

Community education in response to felt, expressed needs or demands, is generally designed to give citizens equal opportunities, empowerment and local control, supported by the premise that the community is the maker of its own development.

The first reference to education, as «lifelong» is credited to Dewey[50]. However, it was only when UNESCO[51] adopted and advocated it as a reference concept (1972) that it gained more prominence.

Life long learning is often described as a process, a set of activities, a conceptual framework or a philosophy of education. "Life long education is education in its totality. It covers formal, non-formal and informal patterns of education, and attempts to integrate all structures and stages of education through vertical (temporal) and horizontal (spatial) dimensions. It is flexible in time, place, content and adaptable to different techniques of learning. It also implies a measure of self-direction, sharing of views with others and adapting to various learning styles and strategies."[52].

A great part of adult education is developed as non-formal education. Non-formal education can vary, and is more straightforward than formal education.

The teachers, may not be "proper" teachers but termed facilitators, group leaders, tutors, mentors. Textbooks may not be like those used in school, but selected, according to adults' interests and levels of knowledge, texts (from newspapers, magazines or regular books) or contributions from adult learners.

An adults' class is generally not called a class, but a "group". Teaching may be referred to as a "discussion", or the "learning process". Indeed, the whole thing may be so unlike school, that learners themselves may not realise that education is going on.

The fact is, that the most "natural" form of adult-non-formal education is continuous education, i.e. when education takes an intermittent form, alternating with other activities of adult existence- work, family life, leisure interests, community responsibilities.

The modular form, organised on a part-time basis over a long time frame, interweaving adult life experiences and practical work seems to be the most appropriate way of developing adult learning projects. This process provides a suitable opportunity to build on existing knowledge and experience[53].

Non-formal adult education has also opened up a range of questions about what is normal or necessary in formal education. Some non-formal adult education methods offer novel techniques like mentoring and "auditing".

Informal Education refers to the systematic and cumulative aspects of everyday experiential learning.

One of the most controversial questions in non-formal education is the accreditation of experiential learning which in the long run will affect curriculum design for adult learning, particularly in what refers to the relationship between theory and practice.

It should be underlined that in the context of adult democratic citizenship learning non-formal and informal ways of learning imply much weaker boundaries between education and other aspects of life. Some forms and settings for adult learning have become virtually indistinguishable from everyday incidental learning.

1.2.3.2 The transversal nature of Democratic Citizenship Learning

There is evidence that most adults do not attend organised training courses, even in non-formal settings. When they do, it is mostly for professional reasons. However, life long learning is present in every adult's life.

All adult informal learning through experimental "channels" should be considered as appropriate contexts for Democratic Citizenship Learning. Whatever the goals of; associations, NGO's, political parties, clubs or any other adults' groups, all are ideal for learning and practising the core abilities and competencies required in democratic citizenship. Participation, responsibility, respect for one another's values, respect for common good, conflict management, negotiation and co-operation can be developed in such activities.

Self-directed learning projects can also be as successful as other learning/training initiatives, organised by institutions or not. The more self-oriented they are, the more likely they will respond to a person's needs and expectations. However, commitment is necessary.

The many types of adult education mirror the different forms of DC learning available to adults. For this reason, the development and financing of DC learning should be a matter of governmental policy.

What about adult education for democratic citizenship?

It seems that educating/training adults for democratic citizenship should be part of sociological policy, however, citizenship learning needs the commitment of individuals.

The `learning society' is a recent concept that stresses the changes that must take place in society in response to current developments. It implies a broader and more comprehensive perspective of human learning, as it concerns not only individuals, but also global social conditions and the interactions between the various actors in society. One of its underlying assumptions is the recognition of the interdependency between the interests of the community and the individual.

A specific targeted approach has to be developed for the great majority of adult citizens who are not aware of the rights they are entitled to. Positive discriminatory measures must be taken, since no country can claim to be a democracy while a part of its citizens remain excluded. A democratic society is only achieved by having an informed and educated population.

Networking and co-operating on action research projects, creating new learning opportunities, assessing good practices and working together on barriers seem to be the best means of developing collective adult education projects for Democratic Citizenship Learning. Citizenship sites represent the empirical component of the Council of Europe Education for Democratic Project and provide good examples of EDC practices.

Networks as opposed to "vertical" organisations can help develop local identities, a sense of belonging and participation, and develop without "blurring" differences between people.[54]

A relationship exists between citizenship activity and learning, reinforcing each other and resulting in a developmental cycle[55].

Adult education for democratic citizenship challenges and questions in a very critical way established assumptions about teaching, learning, empowerment and capacity building. There is still a lot of exploratory learning and research to be done.

Adults are very pragmatic, selective and "choosy" learners. A determined search for new models of actual life situations needs to made. Participative learning drawing on experience, may well be the way forward in civic education for a committed, democratic, pluralist society.

PART 2 METHODS AND PRACTICES

2.1. Education for democratic citizenship - general characteristics

The main purpose of education for democratic citizenship is to promote, strengthen and protect the democratic culture of rights and responsibilities seen as the key to efficient and sustainable voluntary action of citizens. It is, therefore, linked to one's knowledge of and commitment to shared democratic values, as well as to democratic institutions and procedures that guarantee the protection and further improvement of these values. In addition, it aims at providing life-long opportunities for acquiring, implementing and disseminating relevant information, values, skills and practices in a broad range of formal and non-formal educational environments (see reports from Bîrzea, 1996[56]; Veldhius, 1997[57]; Audigier, 1999[58]).

Education for democratic citizenship relates to (see Picture 5 for a more detailed explanation):

multi-perspective, interdisciplinary and contextual approach to teaching and learning for democratic change;

development and combination of *specific cognitive, affective and practical skills and competencies* that enable the individual to respond better to the needs of participative democracy and its risks;

lifelong acquisition, acceptance, implementation, and further strengthening *of citizens' rights and responsibilities*;

empowerment, understood in terms of individual and collective capacity for action and change based on an increased awareness of socially important choices;

environment that recognises and further develops *horizontal patterns of interdependency of the individual and the group*;

conditions that help *restore social ties* by promoting citizens' multiple identities and social inclusion;

Picture 5: Education for democratic citizenship: A systemic outlook

co-operation and partnership in designing and implementing educational strategies for the attainment of civil society's goals, between all players and sectors at local, national and international level.

Education for democratic citizenship fulfils its purpose by promoting a three-dimensional development in the individual:

cognitive (understanding the concepts and values of democracy and their functioning);

social (acquisition of skills and competencies that facilitate social skills and actions in various settings throughout life);

affective (internalisation of concepts as values that are the basis of pro-social attitudes and actions).

In the course of the Project, two classifications of core competencies needed for effective participation in democracy and civil society were proposed. They function as tentative frameworks for the scope and aims of education for democratic citizenship.

In the classification offered by R. Veldhuis[59] competencies (knowledge; attitudes and opinions; intellectual and participatory skills) are linked to the different dimensions of citizenship. He outlines a maximum and a minimum package of core competencies. The maximum package consists of:

a) *political and legal dimension* that encompasses knowledge, skills, attitudes and practices linked to the functioning of political and legal systems;

b) *social dimension* that includes competencies that are important for promoting social relations;

c) *economic dimension* that encompasses specific competencies important for economic and market functioning;

d) *cultural dimension*, which refers to competencies that are important for understanding and using cultural heritage in all its diversity.

Categories of competencies defined by F. Audigier[60] are:

a) *cognitive competencies* - include competencies of a legal and political nature; knowledge of the world affairs; competencies of a procedural nature; and knowledge of the principles and values of human rights and democratic citizenship;

b) *affective competencies and choice of values* - refer to conviction and adherence to the principles promoted by education for democratic citizenship, e.g. freedom, equality and solidarity;

c) *capacities for action* - relate to the capacity to live and co-operate with others; capacity to resolve conflicts in accordance with the principles of democratic law; and the capacity to participate in public debate.

Taking into account these conclusions, the following is an outline of the concepts and values, as well as skills and attitudes whose development is crucial in teaching and learning for democratic citizenship.

2.1.1. Core Concepts/Values

Democratic citizenship education consists of a set of concepts or core values common to all modern democracies. A proper understanding of these concepts/values and their relationships in the context of rapid change and risk is the precondition for a citizens' responsible and productive participation in the process of democratic reconstruction. Some of the core concepts are:

human rights and freedoms (universality, indivisibility and inalienability of rights and freedoms, international human rights standards; international human rights law; inherited rights; institutions and procedures for promoting and protecting human rights);

democracy (institutions and procedures; representative and participative democracy; democratic freedoms) and *democratic principles* (the rule of law, social justice; equality, pluralism; social cohesion; inclusion; protection of minorities; solidarity; peace, stability and security);

citizen (empowerment and responsibility; active participation);

civil society (principles, institutions and procedures of a civil society; empowerment of the civil sector; relationship to the state);

globalisation (types of globalisation; independence and interdependence);

development (sustainable changes).

2.1.2. Skills

Whether and how the concepts and human/democratic values will be used depends to a great extent on the development of certain skills, such as:

A) Basic skills

skills of critical and argumentative thinking

creative and productive skills

problem-solving skills

assessment and evaluation skills

knowledge application/procedural skills

moral reasoning skills

B) Specific skills involved in social conduct

participative skills

multiple communication skills

co-operative and team-work skills

debating, negotiating and compromising skills intercultural skills

conflict-prevention and conflict-resolution skills

mediation and facilitation skills

assertiveness skills

democratic leadership skills

lobbying skills.

2.1.3. Attitudes

Besides understanding core concepts and values and having basic skills for active and responsible participation, the citizen needs a full range of competencies for democratic citizenship. This also includes pro-social and pro-active attitudes, usually defined in terms of involvement in or commitment (respect, attachment, defence of) to something that is recognised as of universal value in society. Among them are:

commitment to the principle of universality, interdependence and indivisibility of human rights and freedoms;

belief in individual worth, dignity and freedom;

commitment to the rule of law, justice, equality and equity in a world of differences;

commitment to peace and to participative, non-violent and constructive solutions to social problems;

belief in the usefulness of democratic principles, institutions and procedures as well as in the importance of civil action;

respect for different cultures and their contribution to humanity; adherence to the principle of pluralism in life;

commitment to the value of mutual understanding, co-operation, trust and solidarity, and to combating racism, prejudice and discrimination;

belief in the importance of personal responsibility and accountability;

commitment to the principle of sustainable human development understood in terms of the balance between social, environmental and economic growth.

2.2. Skills and competencies of the actors in education for democratic citizenship

2.2.1. The Learner and the "Teacher"

As a multifaceted and a multidimensional approach, education for democratic citizenship aims at replacing traditional teaching-learning in which the teacher's role is reduced to transmitting knowledge and skills and the student's role to listening and, hopefully, to acquiring the content of the transmission. Education for democratic citizenship presupposes a wide range of possibilities for learning that exist in a "learning society". It crosses over the borders of school and the community and challenges divisions between formal and non-formal education, between curricular and extra-curricular activities as well as between schooling and socialisation. It, therefore, promotes reciprocity of learning and teaching and incites permanent exchanges of teachers' and students' roles. At the same time, by focusing on the acquisition of skills and competencies that enable social action and change, education for democratic citizenship retains all the characteristics of a purposeful human endeavour that combines sophisticated theory with public discourse.

In this context, teachers appear more as organisers of multiple learning opportunities and as bridges between society's resources and their users. They mediate and facilitate access to information and permanently keep abreast of new social, political and technological challenges, as well as the growing needs of their learners.

Learners also actively participate in the decision making of the educational process by co-deciding the contents, methods and strategies for teaching/learning for democratic citizenship. Teaching thus becomes an interactive process in which educational goals are negotiated and in which different experiences are exchanged and shared collectively.

Reciprocity marks the whole process, including assessment and evaluation. Two-way assessment and the use of qualitative data to measure the results of learning, have a profound impact on teaching and learning. Such practice makes both teachers and learners responsible for educational action and its results.

The traditional roles and competencies of teachers and students is modified. Changes in traditional teacher's competencies refer to:

compartmentalised vs. interdisciplinary knowledge on: subject matter; theories and issues of human nature and growth; adequacy of different learning theories for particular educational goals (behaviouristic, cognitive, humanistic); principles of teaching/learning process; and the organisation and management of group activities;

linear and static vs. multiple and dynamic teaching process in all its dimensions, including: a) planning or setting diversified goals; b) flexible management of classes and groups; c) diversified instructional models, from direct teaching, through to open education and co-operative learning; and d) sensitive and reciprocal assessment and evaluation

cognitive vs. multiple education goals that match complexity and change in a modern world and focus on individual commitment to improving living conditions and mastering skills necessary for action.

One of the most important abilities in teaching is effectiveness, i.e. her/his belief that students can learn and that she/he can teach or help them learn.[61] In learning for democratic citizenship there are other teaching abilities that can be crucial in the process of helping learners become responsible citizens:

ability to see the problem from the learner's perspective with respect to his background, age and level of education, as well as the ability to assess different positions and perceptions non-prejudicially;

ability to perceive, accept and feel respect for similarities and differences between the teacher and the learners and among the learners;

respect for the rights of learners and sensitivity to their needs and interests;

capacity to deal with controversial issues and challenge ambiguous and complex situations in the context of class or school;

ability to see himself/herself, as well as the learners as active in the local, national and global community;

belief that things can be better and that everyone can make a difference;

ability to integrate his/her own priorities into a shared framework of issues and values, as well as to act on learners' decisions;

willingness to admit mistakes in front of the group and to learn from them;

ability to bring up and discuss openly the problems imposed by hidden curriculum.

It goes without saying that these competencies influence the development of learners, particularly their self-respect, open-mindedness, motivation, appreciation of differences, fairness, creative sense of curiosity and, above all. their willingness to participate and co-operate in group matters. By exercising the freedom to participate in daily institutional activities, students cross over their traditional roles. They, themselves, become instructors to their teachers: they provide feedback, challenge their routine work, and make them restructure teaching in a way more appropriate to the group. Consequently, schools become more and more places of learning linked to other areas in society as a whole and less the institutions of teaching formal knowledge and skills that compartmentalise individual and social issues.

The most crucial and probably decisive competencies of both "learners" and "teachers" in creating and maintaining an interactive class and learning environment in school are:

critical thinking - ability to find, analyse and select information using interdisciplinary knowledge, multiple skills, and a critical approach; making informed decisions based on evidence and changing position in face of a valid argument;

creative thinking - ability to find new and non-habitual ways of putting facts together in a problem-solving process that minimises over-generalisations, prejudices and stereotypes;

pro-social and pro-society thinking - ability to analyse facts and issues and make choices in relation to the needs of others and society as a whole, combating egotism and ethnocentrism; openness to speak to others and learn from different experiences;

future-oriented thinking - ability to perceive problems and evaluate decisions in the light of experience in order to develop a more equitable future.

2.2.2. School and the society

The school is an important social institution. And like any other social institution - the family, the churches etc. - its purpose can be basically defined as a place where learning activities take place such as transferring knowledge, norms of behaviour and values. It is also, where the dominant culture and the social structure of the surrounding society is reproduced. Therefore, it supplies identity and purpose in the functioning of society. For the learner, school also acts as an important "socialisation factor".

Finally, school in most cases is a governmental agency and is by necessity an administration or bureaucracy - a factor that is critically important in the understanding of its inherent authoritative structure, its dependency on laws and by-laws, curricular decision-making and administrative functions.

2.2.2.1 Basic functions of school

The school fulfils its basic functions in three ways:

Firstly, *school transfers knowledge and competencies* to the next generation that enables its members to participate in the social, political, economic and cultural life of the society and carry out "real" tasks in their professional lives. This requires basic competencies like reading, writing, mathematics, cultural skills, qualifications needed for work and other "key qualifications" like co-operation, team spirit, fairness etc. In a more general sense, school contributes in an important way to the formation of "human capital" in a society.

Secondly, the *School contributes to an unequal distribution of social status* in society and, therefore, influences the "opportunities" of individuals through life. The educational achievements of pupils and students determine future careers by placing them, according to their intellectual capabilities, on different levels in higher education and, finally, in careers and jobs. This particular process is characterised as the "school function of selection and allocation": Society reproduces its own social structure according to the results of selection in the school system. The result is social inequality, which is being justified, in open and liberal societies, by the difference in capabilities and achievements of the individuals[62].

Thirdly, however, because of its mandatory character, *school also has an important role to play in the process of social and political integration*. Formally, this was achieved in many subjects through national, regional or local curricula and through certain basic orientations. Furthermore, school itself conveys open and hidden norms and patterns of behaviour, some of which are codified (like school by-laws, codes of behaviour etc.), while others are more or less informal in nature (like certain patterns of interaction and communication between teachers and students). In his *Theory of the School*, Fend calls this the social "function of legitimation and integration" of the school.[63]

2.2.2.2 The "Socialisation Function" of school

Considering these three basic functions, it becomes obvious that the role of school is not limited to "systematic organisation of learning processes", but is also directed to providing a much wider social, political, economic and cultural orientation to the life of the students. As a place where different genders, age groups, religious confessions and, increasingly, ethnic groups and cultures meet on a daily and continuing basis, school offers numerous opportunities for social learning and practical social experience.

The three elements in the "socialisation effect" of school are:

Firstly, school is situated at a critical point in the child's development. The decision to leave the family in order to regularly attend another institution is not a voluntary one. The child's membership of the " School System " is enforced by law and, as a rule, without much consideration of either personal preferences or social connections (friendships). Considering the child's previous environment and living conditions, school might even be termed an "extra-territorial" institution, not only in geographical terms but also in terms of the degree of conformity, self-restraint and discipline enforced therein. The role of a student requires further adaptation. Power and authority of strangers need to be accepted, standards of behaviour and orientation need to be learnt. School standards of behaviour are less flexible [64] than in most families.

Secondly, the relationship between the learner and transmitter (i.e. teacher) is characterised by relatively rigid expectations of the latter with regard to the learner's performance and his or her behaviour. Criteria like discipline, pressure, the application of sanctions etc. are key (positive as well as negative) elements of this process. The rules of communication that prevail are of critical importance in school. These rules are often at variance with established patterns outside the school (i.e. the family, but in particular youth cultures and peer groups) and are therefore frequently seen as inflexible, restrictive and even contradictory. The complexity of formal and informal rules, regulations, routines and procedures prevalent within school could be seen as constituting a "hidden curriculum" - a training where the pupil learns how to adapt to these regulations. The apparent unanimity achieved in this process - between the transmitter and the learner - is not necessarily real; more often than not, it is the result of authority and sanctions.[65]

Thirdly, school is increasingly burdened with additional tasks outside its original mandate. With the dramatic increase in divorce, broken homes and families, one-parent-families and problems like alcohol, drug abuse, crime and violence, the teacher often needs to spend a considerable amount of time dealing with socio-psychological problems, either advising or even as a kind of therapist - for which he or she is neither qualified nor has the time[66] , nor the motivation.

Yet as a social institution, school is subjected to the general conditions of social change and the school or the teacher must adapt to psychological and even therapeutic needs as other socialising agents fail in their functions or are simply no longer accepted.

Modern societies are burdened with a decline in the trust people place in institutions and in each other. The "socialising function" of school, therefore, needs to be redirected at creating an atmosphere of trust.

2.3. The individual and society

As mentioned above, modern societies suffer from a decrease of trust in institutions and among people. As democracies, they also suffer from a decrease in the level of participation from voting to voluntary actions, increasing apathy in political matters and from the wide-spread idea that "one's opinion does not matter anymore". [67]

The preparation of young people in the role of citizens in a democratic society is a central task in the education process, and in particular, Education for Democracy. The aim of such education is to empower the individual for "responsible and informed citizenship". Such citizenship is an inherent part of "civil society"; the general key requirements for civil society are:

self-organisation: the structure of small, independent, voluntary organisations set up by individuals with the purpose of solving community problems.

community spirit: this refers to classical civic virtues, the acceptance of responsibility in a society or community, but also the support given by the community to activities that aim at the "empowerment" of people.

voluntary civic engagement: participation cannot be limited to voting; it is an on-going process of speaking out in public matters and decisions. It means that political decision-making and social activities should be seen as mutually supportive in problem-solving; voluntary engagement can play an essential role in the process while at the same time freeing governmental resources for other purposes.

civic competence: this requires interest in the political process, readiness to participate, contributions to or even membership of political parties, voluntary groups and associations. Civic competence should not be confused with political competence - the ability to understand and discuss political issues on an informed basis.

a culture of dialogue and communication: communication is essential in any modern society, but in public it needs to be structured and organised, particularly for controversial issues. The individual needs to acquire basic communicative skills in order to be articulate in a fast moving dialogue.

tolerance of others and the ability to compromise: controversial issues require a form of exchange that is based on the ability to accept compromise. And since most modern societies are multicultural in character, compromise involves also some form of recognition of other cultures and attitudes.

The responsibilities of individuals towards society do not come about naturally or automatically, they need to be taught and learnt. Education for Democracy acts as a mediator in the process of knowledge building required for participation in a civil society and for preparation of a social link to participate in all fields of life. If, as seems to be the case, modern civil societies require more participative and better informed citizens, then the educational processes that empower people for such participation need to be adapted to the new demands.

2.3. Education for Democratic Citizenship Methodology - An Overview

2.3.1 The interdependence of objectives, content and methodology to

Education for Democratic Citizenship

All methodological decisions made about the teaching and learning processes concerning EDC must be seen in a wider context i.e. the way in which these processes affect the way citizenship is understood, experienced and practised at present and in the future. The methodology of EDC is, therefore, a complex issue that involves policy and curricular decisions on a national, regional and local level as well as pedagogical decisions made by the transmitter in the learning environment. Increasingly, however, the methodology of EDC is also influenced by external factors, such as the experience of learners, the information they receive from the media and other active agencies outside the formal learning environment.

Against this background, it becomes clear that all methodological decisions in EDC involve a variety of (given) conditional factors as well as variables.

Conditional factors, such as:

age group of the learner

ndividual learning abilities

socio-economical background

pre-formed knowledge

socialisation experience

Variables, such as:

level of interest in EDC

motivation

needs

learning methods

social perspectives (social climate in the learning environment; future life chances)

social experience and communication

barriers to learning)

It should be remembered, therefore, that the "methods" of EDC are not simplified concepts of "how to teach", i.e.

teacher-centred or didactic forms of instruction.

What characterises the modern debate about Education for Democratic Citizenship is its widely held perception as a " *pedagogical concept ", comprising:*

- *considered selection* of a topic or subject-matter
- formulation of transmitting process *objectives*
- *organisation* of the learning process and the selection of a teaching strategy
- *presentation* of contents
- *evaluation* of the outcomes.

Modern teaching is not restricted to a single form of pedagogical strategy or method; rather, it involves multiple approaches, frequently more than three or four are employed in a single learning session.[68] As numerous studies have pointed out, *multiple teaching strategies* enhance student learning. The question remains, however, what "mix" of teaching strategies should be applied and whether they are adequate for the learner, the learning environment and the resources available for the support of the learning process.

2.3.2 Selection of subject-matter

Topic selection depends on five issues:

information about the topic available and/or needed by the transmitter;

relevance of the topic to the learner ("Will the topic enhance his/her future life chances and/or civic competencies?");

transmitter's *expectation* of the learner's *interest*;

socio-economic background of the learner;

(formal and institutionalised educational settings) *curricular requirements* regarding the subject-matter.

2.3.3 Formulation of objectives in the transmitting process

Basic aims or objectives of the transmitting process should be formulated in accordance with the conditional factors and variables listed above. Central Objectives for all teaching and learning in EDC are:

ability to analyse actual social and political problems and conflicts;

acquisition of historical background knowledge;

ability for reflection and criticism;

training for autonomous learning, self-directed research and in-depth studies;

training for practical participation and socio-political activities.

2.3.4 Organisation of the transmitting process

Any transmitting or teaching strategy should reflect four issues:

adequacy of the transmitting process to the selected subject-matter;

adequacy of thematic complexity regarding the conditional factors that influence the learner (see above);

applicability of didactic principles to the subject-matter;

availability of resources required for supporting the transmitting process (materials, media, information).

2.3.5 Methods for presenting the subject-matter

The forms chosen for the presentation of subject-matter will, of course, ultimately depend on the educational setting, the objectives, time, resources and the media available at the time. However, some of the most frequently used methods in the presentation of EDC topics include "experience-based methods", "media-supported methods", and "analysis-based methods". The following are examples:

Experience-based methods

Forms of experience:

- "pre-existing" experience (totality of experience previously acquired by pupils and their role-expectations in family, peer-groups, school, public life etc.)
- "instructed" experience (experience acquired by reading literature and text-books, by the media, classroom materials etc.)
- "collective" experience (experience based on the teaching process, collective activities inside and outside the classroom)

Methods applied:

- Real encounters with other people (observation, interviews, surveys, consulting experts etc.)
- Simulation (role play, simulated planning, hearings, debates, court trial simulations etc.)
- Production (of newsletters, texts, films, videos, theatre plays, posters etc.)

Media supported methods

Basic issues involved:

The media represents real situations but interpretations by learners differ. The impact of the media on the learner depends also on its proximity and availability.

The media can simultaneously be either a *topic* of EDC (i.e. the influence of media on everyday life, on professions, the society etc.), a *means* in the learning process (the media creates access to completely new forms of teaching and learning (communication over large distances), or the *subject of debate* and criticism (criticism of media by the learner, discussion of consequences of media use by children etc.).

Forms of Media:

- Printed media (textbooks, materials, photocopies, cartoons, statistics etc.)
- Audio-visual media (videos, cassettes, films)
- Online media (computer programmes, Internet, E-mail)

Media-supported forms:
- Reading, interpreting, analysing
- Consuming or producing audio-visual media
- Using or establishing chat-groups

Methodological issues involved:

What contents are presented by the medium?

What are the objectives?

How does the medium present the contents (selection of topics, images used, combination of image and speech)

Is media-supported learning better suited to the topic and to the objectives of the learning process?

What are the underlying social and political arguments presented by the media?
In what classroom situations can/should media be used?
What preparation and follow-up work will be necessary?
How should the media influence learning behaviour / results?
What effects do the media have on the communication process and on co-operation in groups of learners and between learners and transmitters?
What is the relationship between the medium and other forms of knowledge transfer?

Analysis-based methods

Case Studies: description, presentation, analysis of concrete social, political, economic or legal problems/issues
- motivation for the topic and spontaneous reaction
- description of the issue
- presentation and discussion
- development of solutions

- discussion of solutions
- analysis of consequences

Text Analysis: Analysis and interpretation of newspaper articles, actual or historical documents, etc.

Media Analysis: Discovery of media presentation techniques, manipulative techniques, analysis of latent political intentions in media presentations etc.

Statistical Analysis: How are statistics understood; how is data collected; how are longer-term trends interpreted etc.

2.3.6 Evaluation of the results

The general strategy and approaches chosen for the transmitting process will ultimately influence the expected results. If, in our highly developed information societies, complaints are expressed about the overwhelming abundance of information in everyday life, then a possible solution to this problem can be provided by applying the principle of " *selecting exemplary issues*". Case studies and model concepts are methods that enable "learning by direct experience" and, therefore, the acquisition of key skills in understanding issues of democracy and civil society. A desirable result of such a learning process would be for the learner to feel more confident and more independent about acquiring information and conducting further research.

Similarly, if a *problem-oriented approach* is adopted, results would only concern certain objectives of education for democratic citizenship: problem-solving thinking development; experience and awareness of key problems that exist in society; analytical skills for the evaluation of key problems. With this approach, problems in politics or society form the main content in the transmitting process. A problem exists if and when an individual is confronted with a situation that has undesirable origins and/or consequences and a rational solution is difficult to find. If the teaching approach is directed at such problems, then the learner should be given skills that enable him or her to analyse the conditions that led to the creation of such problems and to developing possible solutions.

Controversial learning can be considered as a key area in education for democratic citizenship methodology; in fact, it might even be a key element in the teacher's professional identity and ethos. If an issue is controversial in the wider political and social environment, it must also be treated as controversial in the educational setting. Due to the pluralism that governs modern democratic societies, almost all issues and problems are discussed in a controversial way. In the educational setting, however, this situation requires great flexibility, tolerance and sensitivity on the part of the transmitter in order to avoid one-sided and biased interpretations of subject-matter. The results of such learning are difficult to "measure", but the ability to reflect on both sides of an argument and the skill to participate in a discussion without trying to "overwhelm" the participants are necessary for any political problem or decision-making process and are therefore important for responsible citizenship.

A "pedagogical approach" to education for democratic citizenship inevitably takes into account interests and inclinations of the learner. A "*learner-oriented approach*", therefore, is the direct alternative to the "teacher-centred approach" that was prevalent in almost all teaching during the 1950s and 1960s. A central element of the "learner-oriented approach" is to enable enlightenment without ideological taboos, critical and self-directed reflection about political issues and development of self-directed activities. Ultimately, an important result of such an approach is the development of critical and independent thinking which is indispensable for democratic participation.

Likewise, other methodological approaches to education for democratic citizenship, e.g. "action-oriented approach" or the "science-oriented approach", are alternatives that can be applied in various educational settings, both in the classroom as well as in adult education. However, the selection of such methodologies must fulfil the "second step" in the education for democratic citizenship learning process: The first step being the selection of the subject-matter, which, as stated above, depends in turn on general curricular or wider educational requirements. In other words: to achieve the best results, all methodological aspects listed above must be seen as mutually dependant. It would be incoherent to select a learning strategy that involves an active, practical and participative approach if the subject-matter was highly academic or strictly theoretical in nature.

2.4. Conditions for Edc

2.4.1. School related conditions

Schooling and formal education is continually criticised for not properly preparing citizens for confronting the challenges and risks of modern life and the question should be asked whether education for democratic citizenship can be correctly set up in the contemporary school environment. Also, what kind of support system for learning democratic citizenship could be created? What should be done in order to make the idea work; to ensure education for democratic citizenship is not a mere cosmetic modification of teaching content but a multidimensional structural change in education essential in the transformation of both "new" and "old" democracies? How much can be achieved and how sensitive should the changes be?

Education for democratic citizenship has developed as a bottom-up approach to education in Europe and should remain so during implementation. There is no a recipe for further conceptual development and implementation but only a tentative framework of ideas based on the principles of responsibility, participation and creativity. Some of the ideas crucial for the implementation of education for democratic citizenship are:

decentralisation and transparency in decision making in formal education, including curriculum design;

participation and co-operation of teachers, students, pupils, parents, NGOs and other voluntary agents in developing formal education for democratic citizenship programmes; introduction of a negotiated agenda for changes in education with an aim to strengthen citizens' responsibility for strengthening democracy and civil society;

responsibility and accountability of all segments of society for designing and implementing formal education for democratic citizenship policies and programmes;

legal, political and financial support for the reorganisation and restructuring of schools according to the principles underlying education for democratic citizenship, including new forms of legal provisions and innovative forms of school and education funding on local, national, regional and global level;

promote openness in schools to flexible school-community relations on different levels, including networking; students' and teachers' visits and exchanges in the country and abroad; students' involvement in projects and associations outside classrooms and schools; partnerships with voluntary sector, local leaders and educational research institutions; fostering co-operation and support from national and international organisations;

continuing in-service training of teachers, school administration and school specialists (psychologists, pedagogues, social workers and medical staff);

creation of opportunities for teachers' self-development, their ability to deal with the particular needs of their students, the purpose of education, school objectives, etc.;

development of students' rights and responsibilities in school and out-of-school, including the protection of these rights and assuring students' responsibilities;

promote continuous assessment, evaluation and development of education for democratic citizenship programmes and projects, as well as other innovative approaches in education.

2.4.2. Society related conditions

The conditions for EDC related to society at large are difficult to define or even describe because they might vary with the political systems in Europe. Generally speaking, however, any truly democratic system and society must be able to create a social order that enables all citizens not only to participate, but also acquire the knowledge and competencies indispensable for informed and responsible participation.

Furthermore, these opportunities for the acquisition of knowledge, skills and competencies must be offered at all levels of society:

interpersonal relationships (family, friends, neighbours)

institutions (governmental agencies, schools, universities)

voluntary and non-governmental organisations and associations

economic organisations (companies, trade unions, employer organisations)

religious, cultural or ethnic organisations.

In other words: The conditions for EDC are characterised to a large extent by the ability and willingness of individuals and institutions at all levels of society to participate in the creation of a viable civil society. In order to achieve this objective, several conditions related to society are suggested:

The relationship between civil society and EDC should not be seen as a "one-way road" but as a mutually beneficial undertaking.

In this context, EDC should not be re-active (i.e. merely reacting to social change when or after it occurred) but rather pro-active, formative and anticipatory, aiming at further development of society.

EDC - qualifying people for self-determination, participation and solidarity -not only provides essential basic qualifications but also a wide range of theoretical and practical knowledge. In this respect, EDC suffers from a lack of recognition. Therefore, the institutional and organisational conditions of EDC must be expanded considerably. EDC must be given a much higher importance in educational and political planning.

These objectives cannot be fulfilled by a top-down-process but must be approached from the bottom up. One crucial element is for all educators involved to continue further education, another is to create strong co-operation between governmental institutions and non-governmental organisations on a local level as a source of innovation, creativity and the exchange of experience.

2.5. Guiding principles (Conclusions)

Education for democratic citizenship is understood as an innovative approach to teaching and learning in modern societies. It is primarily concerned with discovering efficient ways for preparing citizens to meet the challenges and risks in a changing democracy by promoting knowledge and skills necessary for *productive* and *responsible involvement* in matters of common concern. Therefore, *innovative practices* and *bottom-up initiatives* are indispensable for efficient learning of democratic citizenship in all educational and training environments (from schools of all levels and types, communities, workplaces and adult education), i.e. *throughout life*. This presupposes reciprocity in school-community-workplace relations: greater openness and responsiveness of schools to the community and the work environment, and greater concern for the tasks schools set out to achieve from the community and the workplace.

EDC - in a nutshell

deeply rooted in the idea of Europe as an integrated and culturally diverse area of democratic stability;

multifaceted and multidimensional innovative bottom-up approach to facilitating active participation in democracy;

aims at helping pupils, young people and adults participate actively, creatively and responsibly in decision-making processes;

provides life-long opportunities for acquiring, applying and transmitting information, values and skills in a broad range of formal and non-formal educational and training contexts;

presupposes the use of a wide range of possibilities for learning that exist in a "learning society";

crosses over the borders between school and community and challenges the divisions between formal, non-formal and in-formal education, between curricular and extra-curricular activities as well as between schooling and socialisation;

promotes reciprocity of learning and teaching and incites permanent exchanges of teachers' and students' roles;

strengthens a dynamic and sustainable democratic culture based on awareness and commitment to shared fundamental values: human rights and freedoms, equality of difference and the rule of law

strengthens social cohesion and solidarity and promotes inclusive strategies for all groups and sectors in a multicultural society.

It also implies greater belief in the value and importance of *individual potential* for democratic development and the power of education to strengthen such potential. Individual responsibility for common goals and acceptance of democratic values, is only possible if a spirit of confidence is present in citizens and responsibility is reflected at all levels of society. It is important that education for democratic citizenship helps learners not only to acquire *knowledge about* core concepts and values, but also to develop *skills and attitudes for* promoting them, in particular by removing the constraints of false authority, conformity and prejudice, as well as the mechanisms of rationalisation and justification of racism, ethnocentrism and other forms of social oppression, discrimination and injustice. The main purpose of *learning about* and *learning for* democratic citizenship is the strengthening of civil society in which all citizens are able to *learn throughout life by being able to live in* a democratic environment.

Education for democratic citizenship is based on *knowledge, skills and personal commitment*. It starts with the presumption that only an informed and knowledgeable citizen can properly meet the needs of an expanding civil society. However, it stresses the importance of combining declarative, procedural and constructive knowledge, of understanding basic concepts, as well as of acquiring basic skills and developing pro-social attitudes that guarantee further promotion of democracy.

Since the complexity of society can only be grasped through knowledge, it is necessary that education nurtures different perceptions and worldviews, inclusive multiple identities, a non-ethnocentric understanding of social reality and a non-anthropocentric vision of social development. It means that instead of a compartmentalisation, an inter-disciplinary and contextual approach should be promoted in institutions. Formal, non-formal and informal education initiatives should be carried out to enable learners not only to know *what* to do but to know *how* and *why* actions should be performed. Possessing multiple procedural knowledge and skills is the best measure of one's empowerment and the best means for fostering responsibility and sensitivity in democratic change.

The central notion in learning for democratic citizenship is an *empowered citizen* who is responsible for autonomous actions and relations with other citizens, groups and institutions in a civil society[69]. This implies that the results of learning for democratic citizenship depend to a great extent on the educational resources in society. This relates primarily to *teachers' professional knowledge and skills* in dealing with individual differences as well as on their capabilities for exchanging information openly and respecting students' future roles in society. The spirit of *mediation, negotiation and exchange* of ideas and practices in constructing a shared culture of rights and responsibilities, of mutual reinforcement, as well as of joint responsibility for the results, is of a paramount importance in learning for democratic citizenship.

Citizenship sites are one of the many ways in which the school, the local community, the local administration and the workplace can co-operate to discover the ever-changing ways for developing best concepts and practices in citizens' preparation for democracy[70]. They are multiform innovative practices initiated from within civil society. They are defined as the "units" or "centres" of democratic development that modify a community's power relations by creating the conditions for citizens to be directly involved in the decision-making processes. The key words in organising citizenship sites are autonomy, empowerment, responsibility, participation, inclusion and cohesion. Through these processes, citizenship sites create new forms of teaching and learning for participation in civil life and, as such, serve as a model practice for encouraging democratic development in other educational contexts.

Other innovative *approaches, methods and strategies* in teaching and learning have appeared recently in almost all European countries. Many of them tend to encourage active participation and the responsibility of learners as citizens. They focus on how things are done and, thus, include personal experience, group work and participatory activities. It is the task of each country to develop strategies for further development, to monitor and assess these innovations and, if possible, to improve in order to make education even more effective in attaining democratic citizenship goals.

Education for democratic citizenship is not a *ready-made model* for democratic development. It cannot be directly transmitted from one country to another. It must remain a *creative educational effort* based on a country's specific history and visions of democratic development and on its human resources. However, *co-operation, co-ordination* and *partnerships* of all kinds (horizontal and vertical) and at all levels in developing and implementing programmes, activities and actions for education for democratic citizenship is a European necessity. The outcomes of learning for democratic citizenship should be measured in terms of the *restoration of social ties, strengthening social justice, renewing belief in democratic institutions*, as well as promoting *equitable and sustainable development*.[71] It should also be the instrument for *narrowing the gap between eastern and western countries* that encompasses the economy and society. By making citizens aware of the advantages of democratic change and the possible obstacles, education for democratic citizenship can prepare them for effective action at different levels of the decision-making processes.

Multi-level partnerships and co-operation provide opportunities for the exchange of ideas, trends, knowledge, and practices. It is therefore, necessary to strengthen intra-institutional and inter-institutional links, nationally and internationally, including partnerships between the private, civil and public sectors; between financial institutions, schools, and voluntary associations; between teachers, students' and youth organisations, adults and parents; between research, everyday practices and the media, etc., remembering the development needs of countries in south-east Europe.

The Council of Europe and the Council for Cultural Co-operation, in particular, should put efforts into developing a culture of rights and responsibilities by means of promoting teaching and learning for democratic citizenship in the member countries, activities should include:[72]

Partnerships (information exchanges; co-operation in the development and implementation of programmes; joint projects, in particular on a sub-regional basis, as in south-east Europe):

a) *intra-sector partnerships-* between specialised committees on education, higher

education, research and culture;

b) *inter-sector partnerships* - in particular, between the Directorate for school, out-of-school and higher Education and the Youth Directorate (DY) including the European Youth Centres in Strasbourg and Budapest, links to the European Commission against Racism and Intolerance (ECRI), the European Centre for Modern Languages,

c) *inter-agency partnerships* - including links to the European Commission (Directorate General for Education and Culture), the European Training Foundation, UNESCO, UNICEF, UNHCR, UNHCHR, OSCE and the World Bank; links to institutions, such as, the Open Society Institute, CIVITAS, Kulturkontakt (Austria) and Transeuropéenes, and links to other international structures, such as Stability Pact for south-east Europe, the Enhanced Graz Process, the Royaumont Process, etc.;

d) *partnerships with national and local authorities* (ministries of education, youth and culture and their local branches);

e) *partnerships with educational institutions, voluntary associations and experts* in relevant fields promoting education for democratic citizenship;

Dissemination of information and materials

through European regional policies in education, youth, culture, new technologies, media, social cohesion, etc. (conventions, declarations, recommendations and conclusions of the Committee of Ministers, Parliamentary Assembly and the Congress of Local and Regional Authorities of Europe),

through the Council of Europe's programmes/projects and their results:

in the area of education and training, including teaching and learning for democratic citizenship (Project on Education for Democratic Citizenship; European Studies for Democratic Citizenship; History Teaching in Schools; Modern Language Project; School Links and Exchanges, Europe at School; Programme on Democratic Leadership); preparation of teachers (In-service Training Programme for Teachers), students' and teachers' exchange (School-Based Exchange Programme); policy assistance (The Legislative Reform Programme for Higher Education); academic mobility and the recognition of qualifications;

in the area of culture, (Project on Culture, Communication and New Technologies; European Cultural Routes; Promoting Cultural Heritage; Action-oriented research programme on culture and urban neighbourhoods; Project on Culture, Creativity and Young People);

in the youth field (The European Youth Campaign against Racism, Xenophobia, Anti-Semitism and Intolerance; activities of the European Youth Centres);

in other relevant fields, including minorities (Democracy, Human Rights and Minorities Project

through the conclusions and recommendations adopted at the European regional meetings, in particular regarding the Project on Education for Democratic Citizenship, and the Enhanced Graz Process;

through innovations at sub-regional and national level: educational policies; scientific research results; examples of good practice; teachers' and experts' personal experiences;

Concerning the dissemination of information and materials, it is necessary to:

make widely known and accessible the European Documentation and Information System for Education (EUDISED);

develop the European electronic data-bank and a resource centre for education for democratic citizenship;

promote a regional system of monitoring and evaluation based on systemic research methods, particularly in reference to innovative theories, technologies, and practices.

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Note [3] Ibid., p. 15.

Note [4] Ibid., p. 16.

Note [5] Claire L. Gaudiani, "In Pursuit of Global Civic Virtues", Liberal Education, Vol. 77, No. 3, 1991, p. 14; quoted in: Democracy is a Discussion, Handbook, Connecticut College, New London, Connecticut, U.S.A., p. 30 f.

Note [6] The European Commission, Directorate General for Education and Culture, Homepage, http://europa.eu.int/comm/dg22/citizen.

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Note [61] McIlrath, D. and Huitt, W. *The Tecahing/Learning Process: A Discussion of Models*. Valdosta: GA: Valdosta State University, 1995.

Note [62] See Hans Peter Henecka, *Schule als Institution und swelt*, in: Gerd Hepp/Herbert Schneider, *Schule in der rgesellschaft* , Schwalbach/Ts., 1999, p. 64 ff.

Note [63] Helmut Fend, *Theorie der Schule*, München, Wien, Baltimore, 1980.
Note [64] Cf. Henecka 1999, p. 72.
Note [65] Cf. Henecka 1999, p. 74 ff.
Note [66] Cf. Henecka 1999, p. 73.
Note [67] There are numerous contributions and papers to this aspect of declining trust and participation which is, in fact, one of the core issues of the Communitarism debate. See, for example, Robert D. Putnam, "*Bowling Alone*: *America's Declining Social Capital*", in: *Journal of Democracy*, 6, January 1995, pp. 65-78.

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Note [69] *Empowerment and Responsibility: From Principle to Practice.* Report from the Seminar. Delphi, 15-17 October, 1999. Strasbourg: Council of Europe, 1999, document CDCC/Delphes (99) 4.
Note [70] Lamoureux, J. *Conference on Citizenship Sites: General Report*. Santander (Spain), 3-5 June 1999. Strasbourg: Council of Europe, 1999, document DECS/EDU/CIT (99) 48.
Note [71] *Education for Democratic Citizenship and Social Cohesion*. Strasbourg: Council of Europe, 1999, document DECS/EDU/CIT (99) 60 rev.

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